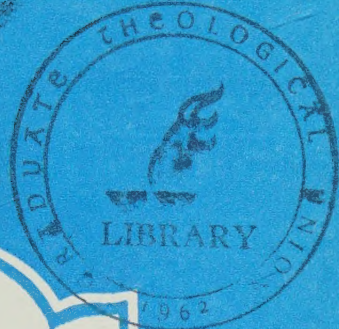


ISSN 0204 7318

JUN 22 1982



THE JOURNAL OF THE MOSCOW PATRIARCHATE



TROPARION, TONE 4:

"Today is the foreshadowing of the good pleasure of God and the herald of the salvation of men. The Virgin is revealed in the temple of God, and beforehand She announces Christ to all. Let us therefore cry to Her with a mighty voice: Hail! Thou fulfilment of the Creator's dispensation" (translated from the original Greek by Mother Mary and Archimandrite Kallistos Ware)

Icon of the Presentation of the Blessed Virgin in the Temple, 17th century

THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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The Journal is published monthly in Russian and English

Editorial and Subscription Offices:
 No. 624, Moscow 119435, USSR
 telephones—Editor-in-Chief: 246-98-48
 English section: 245-20-13

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 of the Moscow Patriarchate

The Resolutions of the Holy Synod Commission of the Russian Orthodox Church on the Preparation and Conducting of the Celebrations for the Millennium of the Baptism of Russ

On July 24 (11), the Feast of St. Olga, the Grand Duchess of Russia, Equal to the Apostles, the Holy Synod Commission on the Preparation and Conducting of the Celebrations for the Millennium of the Baptism of Russ held its first session at the Trinity-St. Sergiy Lavra.

His Holiness Patriarch **Pimen** of Moscow and All Russia, the chairman of the commission, presided.

His Holiness delivered a speech expounding the significance of the Baptism of Russ for the Russian Orthodox Church and our Motherland. In conclusion His Holiness set forth a number of proposals on the organization of the jubilee commission's work.

In the discussion that followed the participants in the session considered matters concerning the work of the commission and adopted the following resolutions:

I. Thanking the Lord for the abundant mercies bestowed upon the Russian Orthodox Church and trusting in the prayers of the Plenitude of the Holy Church, preparations of the celebrations for the millennium of the Baptism of Russ in 1988, involving representatives of various Church circles, be commenced.

II. The proposal of His Holiness to set up a regular working presidium be accepted, comprising the vice-chairmen of the commission: His Eminence Metropolitan **Filaret** of Kiev and Galich, Patriarchal Exarch to the Ukraine; His

Eminence Metropolitan **Aleksi**y of Tallinn and Estonia, Chancellor of Moscow Patriarchate; His Eminence Metropolitan **Antoni**y of Leningrad and Novgorod; His Eminence Metropolitan **Filaret** of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; Head of the Department of External Church Relations; His Eminence Metropolitan **Yuvenali**y of Krutitsy and Kolomna; and the secretary of the commission.

III. A. S. Buevsky, Executive Secretary of the Department of External Church Relations, be appointed secretary of the commission.

IV. The working presidium of the commission in close contact with other members of the jubilee commission whom the presidium can invite to meetings, to commence its daily work of carrying out the tasks set before the commission. The results achieved be reported to the chairman of the commission and then to the plenary meeting of the commission.

V. The following working groups with specified tasks for each, be formed within the framework of the jubilee commission:

(1) The organizational—headed by His Eminence Metropolitan **Aleksi**y of Tallinn and Estonia. This group, with the participation of other necessary members of the Church, will work on organizational and financial problems of the jubilee.

(2) The liturgical—headed by

nence Metropolitan **Filaret** of Kiev and Galich. This group, with other necessary ecclesiastical figures, will be entrusted with the resolution of all liturgical questions for the millenary celebrations.

3) **The theological**—headed by His Eminence Metropolitan **Antoni** of Leningrad and Novgorod. This group with the help of other theologians of our Church will see to the theological contribution to the jubilee.

4) **The historico-canonical**—headed by His Eminence Metropolitan **Yuvenerius** of Krutitsy and Kolomna. This group in cooperation with other historians and canonists of our Church will work on questions dealing with the history and canons of our Church, connected with the jubilee.

5) **To deal with the other Churches' participation in the millennium and social problems**—headed by His Eminence Metropolitan **Filaret** of Minsk and Belorussia. This group, helped by the Department of External Church Relations, will consider questions pertaining to the participation of other Local Orthodox and non-Orthodox Churches and religious associations in the preparations for and celebration of the millennium. It must see to it that the peace-making aspect of our Church is mirrored in the jubilee celebrations.

6) **The information and publishing**—

headed by His Grace Archbishop **Pitirim** of Volokolamsk. This group, supported by the Publishing Department, will provide the necessary publications for our Church in the process of preparing and conducting the jubilee.

(7) **The economics**—headed by Protopresbyter **Matfei Stadnyuk**, acting chairman of the Economics Management. This group will see to proposals for and production of necessary ecclesiastical requisites for the jubilee, and deal with other questions of economics.

The working presidium be commissioned to assign the members of the jubilee commission to working groups. The working presidium be responsible for the direction and coordination of the working groups' activities, with the right to set up new working groups.

CHAIRMAN OF THE COMMISSION

+ **PIMEN**, Patriarch of Moscow and All Russia

VICE-CHAIRMEN:

- + **FILARET**, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine
- + **ALEKSIY**, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate
- + **ANTONIY**, Metropolitan of Leningrad and Novgorod
- + **FILARET**, Metropolitan of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations
- + **YUVENALIY**, Metropolitan of Krutitsy and Kolomna
- A. S. **BUEVSKY**, Secretary of the Commission

His Beatitude Pope and Patriarch NICHOLAS VI of Alexandria on a Visit to the Soviet Union

At the invitation of His Holiness Patriarch Pimen of Moscow and All Russia His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and all Africa, was in the Soviet Union from July 10 to August 10, 1981. His Beatitude was accompanied by Bishop Chrysostomos of Nicopolis, Bishop Joachim of Babylon, and Bishop Chrysostomos of Dodona (Greek Orthodox Church).

At the pier in Odessa, His Beatitude was met by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan Sergiy of Odessa and Kherson, and representatives of the Odessa clergy.

On July 11, the eve of the feasts of Sts. Peter and Paul, the Chief Apostles, and of the Kasperovskaya Icon of the Mother of God, His Beatitude Pope and Patriarch Nicholas VI officiated at All-Night Vigil in the Dormition Cathedral together with Metropolitan Sergiy and the hierarchs accompanying His Beatitude. On the feast day, in the same cathedral, Divine Liturgy was concelebrated by Metropolitan Sergiy and the hierarchs who arrived with His Beatitude; they were assisted by Archimandrite Grigorios Mudzuris, Dean of the Alexandrian Metochion in Odessa, and representatives of the Odessa clergy. The festal moleben was led by His Beatitude Pope and Patriarch Nicholas VI.

After the moleben, Metropolitan Sergiy cordially greeted the Primate of the Orthodox Church of Alexandria, His Beatitude Pope and Patriarch Nicholas VI, who responded with an address.

On July 12, Bishop Chrysostomos of Nicopolis and Bishop Chrysostomos of Dodona left for Moscow.

On July 13-14, His Beatitude Pope and Patriarch Nicholas VI and Bishop Joachim were examined at the V. P. Filatov Institute of Eye Disease.

On July 14, Metropolitan Petros of Aksum arrived to escort His Beatitude during his visit.

On July 15, His Beatitude Pope and Patriarch Nicholas VI and his party left for Moscow.

At Vnukovo Airport, His Beatitude was met by His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, Archbishop Platon of Sverdlovsk and Kurgan, and Bishop Iov of Zarsk, Deputy Head of the DECR, and Protopresbyter Mafei Stadnyuk, secretary to His Holiness the Patriarch.

On July 18, the Feast of St. Sergiy Hegumen of Radonezh, His Beatitude Pope and Patriarch Nicholas VI of Alexandria went to the Trinity-St. Sergiy Lavra, where he took part in the festivities of the cloister.

On Sunday, July 19, His Beatitude Pope and Patriarch Nicholas VI and His Holiness Patriarch Pimen concelebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany. The Primate of the two Local Sister Churches were assisted at the Divine Liturgy by Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, Metropolitan Filaret of Minsk and Byelorussia, Metropolitan Sergiy of Odessa and Kherson, Bishop Iov and the hierarchs who arrived with His Beatitude.

At the end of the divine service the Primates exchanged greetings, and then a brotherly repast was served in the chambers of His Holiness Patriarch Pimen.

His Beatitude Pope and Patriarch Nicholas VI and his party spent July 20-30 in Georgia as guests of the Georgian Orthodox Church, and on July 30 they returned to Odessa.

On August 2, the Feast of St. Elijah the Prophet, the Alexandrian Metochion in Odessa marked the 25th anniversary of its foundation.

On the eve of the feast day, All-Night Vigil in the Holy Trinity Church of the Metochion was led by Metropolitan Filaret of Minsk and Byelorussia. The Vladyka was assisted by the Dean of the Alexandrian Metochion in Odessa, Archimandrite Grigorios Mudzuris, representative of the Patriarch of Alexandria.

h to the Patriarch of Moscow and
Dean of the Antiochene Metochion
Moscow, Archimandrite Niphon Sai-
; and the Dean of the Bulgarian
ochion in Moscow, Archimandrite
am Shotlev.

On the day of the feast, in the meto-
chion church, Divine Liturgy was led
by His Beatitude Pope and Patriarch
Nicholas VI of Alexandria and All Af-
rica; he was assisted by Metropolitan
Filaret of Minsk and Byelorussia, Me-
tropolitan Sergiy, Bishop Joachim of
Cyprus, Archimandrite Grigorios,
Archimandrite Niphon, Archimandrite
Am, and Archpriest Ioann Orlov,
Dean of the Russian Orthodox Podvo-
skaya in Alexandria, as well as represen-
tatives of the clergy of Odessa, the Le-
gation theological schools, and the
Odessa Theological Seminary.

After the Liturgy and the thanksgiv-
ing moleben, Metropolitan Filaret read
out the message of His Holiness Pa-
triarch Pimen of Moscow and All Rus-
sia on the 25th anniversary of the foun-
dation of the Alexandrian Orthodox
Church Metochion in Odessa.

On the occasion of the jubilee, His
Holiness Patriarch Pimen of Moscow
and All Russia awarded the dean of
the metochion, Archimandrite Grigo-
rios, the Order of St. Vladimir, 2nd
Class, and the clerics of the meto-
chion—the Order of St. Sergiy of Ra-
zanezh, 3rd Class. Metropolitan Filaret
read out the patriarchal ukase and pre-
sented the awards. Addresses were de-
livered by Metropolitan Sergiy and Ar-
chimandrite Grigorios. His Beatitude
Pope and Patriarch Nicholas VI in his

response thanked cordially His Holi-
ness Patriarch Pimen for his attention
to the metochion on its jubilee day and
thanked all those present for their
participation in the festivities. His Bea-
titude Pope and Patriarch Nicholas VI
awarded Metropolitan Filaret the Or-
der of the Grand Cross of the Holy Apost-
le and Evangelist St. Mark, 1st Class,
of the Alexandrian Orthodox Church.

Vladyka Filaret thanked His Beati-
tude cordially for the high award and
then presented Archimandrite Grigo-
rios with the Vladimir Icon of the Mo-
ther of God, a gift from His Holiness
Patriarch Pimen to the metochion.

On August 4, His Beatitude Pope
and Patriarch Nicholas VI and his party,
accompanied by Metropolitan Ser-
giy, visited the Church of the Nativity
of the Blessed Virgin in the village of
Usatovo, Odessa Region.

On August 8, in the Dormition Ca-
thedral of the Odessa Dormition Mo-
nastery, Bishop Joachim officiated at
All-Night Vigil. On August 9, the Feast
of St. Panteleimon, the Great Martyr
and Healer, he celebrated Divine Litur-
gy. During the service he ordained
Deacon Nikolai Solokha presbyter.

On August 10, Metropolitan Sergiy
gave a farewell dinner in honour of
the Primate of the Alexandrian Ortho-
dox Church. Among those invited were
representatives of clergy of the Odessa
Diocese, of the Dormition Monastery,
and of the Odessa Theological Seminary.

That same day, His Beatitude Pope
and Patriarch Nicholas VI of Alexan-
dria and his party left the Soviet
Union.

To His Holiness the Patriarch of Moscow and All Russia, Kir Kir PIMEN

Moscow, USSR

We extend our brotherly thanks to Your Holiness for the message ad-
dressed to us on the 25th anniversary of the restoration and re-establish-
ment of our metochion in Odessa, which was read out in the church by
His Eminence the Metropolitan of Minsk and Byelorussia, Kir Filaret,
Head of the Department of External Church Relations. Your Holiness's
words touched us, the clergy, and the parishioners, very deeply. We thank
you for your greetings and for your cordial words on the sisterly and
friendly relationship between our Churches, the foundation of which was
laid by the great Patriarchs of our Patriarchates—Aleksiy and Christo-
phoros—who prophetically foresaw the good relations of our Churches.

Hoping that Your Holiness will continue upholding the friendly and
sisterly relationship established by your predecessor, Patriarch Aleksiy
of unforgettable memory, we remain with great love and esteemed respect
for you,

August 2, 1981, Odessa

+ NICHOLAS VI, Patriarch of Alexandria

To His Holiness Patriarch PIMEN of Moscow and All Russia

Moscow, USSR

Leaving Odessa for our homeland, we extend to Your Beloved Holiness our brotherly greetings and gratitude for your hospitality accorded us in your country and Church. In Odessa we were surrounded by the attention and concern of Metropolitan Sergiy and his assistants. We depart with a feeling of profound satisfaction with the time we have spent in your great country. I kiss you as a brother and wish you good health and long life.

August 10, 1981
Odessa

+ NICHOLAS VI, Patriarch of Alexandria

His Holiness Patriarch PIMEN of Moscow and All Russia on a Visit to Finland

At the invitation of Archbishop Dr. Mikko Juva of Turku and Finland, the Primate of the Evangelical Lutheran Church of Finland, His Holiness Patriarch Pimen of Moscow and All Russia visited Finland from August 31 to September 6, 1981. His suite included Metropolitan Antoniy of Leningrad and Novgorod, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations; Archbishop Kirill of Vyborg, Rector of the Leningrad Theological Academy, Administrator of the Patriarchal Parishes in Finland; Protopresbyter Matfei Stadnyuk, secretary to His Holiness; Archpriest Pavel Krasnotsvetov, Superintendent Dean of the Patriarchal Parishes in Finland; Deacon Nikolai Denisenko; F. V. Sokolov, cellarer of His Holiness, and M. L. Voskresensky, interpreter at the Department of External Church Relations.

At the Finnish frontier-town of Vainikkala, His Holiness Patriarch Pimen was welcomed warmly by Bishop Kalevi Toiviainen of Mikkeli and the Rev. Tapio Saraneva, secretary to Archbishop Dr. Mikko Juva.

In the capital of Finland, Helsinki, His Holiness was welcomed by Archbishop Dr. Mikko Juva, Bishop Aimo T. Nikolainen of the Helsinki Evangelical Lutheran Diocese, and Metropolitan Emilianos of Calabria (Constantinople Patriarchate), and Metropolitan John of Helsingfors. Archbishop Dr. Mikko Juva and His Holiness the Patriarch exchanged greetings.

Upon arrival in Helsinki, His Holiness the Patriarch accompanied by Metropolitan Antoniy, Metropolitan Filaret, Archbishop Kirill, Protopresbyter M. Stadnyuk and Archpriest P. Krasnotsvetov called on V. M. Sobolev, Ambassador Extraordinary and Plenipotentiary of the USSR to Finland.

In honour of His Holiness Patriarch Pimen, Archbishop Dr. Mikko Juva gave a dinner during which he and the Primate of the Russian Orthodox Church exchanged speeches.

After the dinner a press conference was given for the correspondents of the radio, TV, and central newspapers of Finland. Archbishop Dr. Mikko Juva, Metropolitan Filaret, Archbishop Kirill and Bishop Kalevi Toiviainen took part in it.

In the afternoon, His Holiness Patriarch Pimen of Moscow and All Russia, accompanied by Archbishop Dr. Mikko Juva and Metropolitan Filaret, were received by the President of the Republic of Finland, Dr. Urho Kekkonen. The Ambassador of the USSR to Finland, V. M. Sobolev, was also present. His Holiness Patriarch Pimen made a speech and then presented to the President the Order of Sergiy of Radonezh, 1st Class.

In the evening, His Holiness Patriarch Pimen and members of his suite attended a reception given by Dr. Mikko Juva and His Eminence Archbishop Paul of Karelia and All Finland in honour of the participants in the pan-Orthodox-Lutheran conversations. His Holiness made a speech in which

ed out ways of developing dialogue and wished the participants in the conversations success.

September 1, His Holiness and members of the Russian Orthodox Mission, accompanied by Archbishop Mikko Juva, arrived in Turku.

Mayor Vaino Leino of Turku gave a dinner in honour of His Holiness Patriarch Pimen of Moscow and All Russia. Present were members of His Holiness's staff, members of the City Council and representatives of the Evangelical Lutheran Church of Finland.

During the dinner, the mayor and His Holiness Patriarch Pimen exchanged speeches.

In the evening, His Holiness Patriarch Pimen and his suite attended the service in the cathedral church of the Archbishop of the Evangelical Lutheran Church of Finland. His Eminence Archbishop Paul of Karelia and Finland was also present. During the service Archbishop Dr. Mikko Juva warmly welcomed His Holiness Patriarch Pimen, who spoke in response. Afterwards Archbishop Dr. Mikko Juva gave a big reception at his residence in honour of His Holiness Patriarch Pimen of Moscow and All Russia. Among those invited were His Eminence Archbishop Paul of Karelia and All Finland, representatives of the Evangelical Lutheran Church of Finland, Governor Pavo Aitio, Mayor Vaino Leino of Turku, and other officials.

During the reception, Archbishop Dr. Mikko Juva, His Eminence Archbishop Paul and His Holiness Patriarch Pimen exchanged speeches. His Holiness Patriarch Pimen of Moscow and All Russia awarded Dr. Mikko Juva, Archbishop of Turku and Finland and Primate of the Evangelical Lutheran Church of Finland, the Order of St. Vladimir, 1st Class; Bishop Kalevi Toiviainen of Helsinki (Evangelical Lutheran Church)—the Order of St. Sergiy of Radonezh, 2nd Class, and the Rev. Tarmo Saranava, secretary to the archbishop—the Order of St. Vladimir, 3rd Class.

On September 2, His Holiness Patriarch Pimen of Moscow and All Russia and his suite accompanied by Archbishop Dr. Mikko Juva visited the Church Centre of the Evangelical Lu-

theran Church of Finland and got acquainted with its order and work. In honour of His Holiness Patriarch Pimen of Moscow and All Russia a dinner was given by the Rev. Lauri Huovinen, Dean of the Evangelical Lutheran Parishes in Turku. In the afternoon, His Holiness and those accompanying him called on V. A. Bondar, Consul General of the USSR in Turku.

That same day, His Holiness with his suite left for Kuopio. His Holiness was seen off at the airport by Archbishop Dr. Mikko Juva, Mayor Vaino Leino of Turku, and other officials.

In Kuopio, the guests were met by Bishop Jukka Malmivara of the Kuopio Diocese of the Evangelical Lutheran Church, and Archbishop Paul of Karelia and All Finland.

In the evening, Bishop Jukka Malmivara gave a dinner in honour of His Holiness Patriarch Pimen and members of his suite.

On September 3, His Holiness Patriarch Pimen and his suite attended the Divine Liturgy celebrated by His Eminence Archbishop Paul in the St. Nicholas Cathedral Church. After the Liturgy, Archbishop Paul warmly greeted His Holiness Patriarch Pimen. His Holiness spoke in reply and then presented His Eminence with Eucharistic vessels, a gift to the St. Nicholas Cathedral. Archbishop Paul thanked His Holiness warmly for the gift.

His Holiness Patriarch Pimen awarded His Eminence Archbishop Paul the Order of St. Sergiy of Radonezh, 1st Class.

In the afternoon, Archbishop Paul gave a dinner in honour of His Holiness. Present were representatives of the clergy of the Autonomous Orthodox Church of Finland, representatives of the City Council and other officials. During the dinner His Eminence Archbishop Paul and His Holiness Patriarch Pimen exchanged speeches.

That same day, His Holiness and his suite left for Helsinki.

In the evening, the Minister of Education of Finland, Pär Stenbäck gave a dinner in honour of His Holiness Patriarch Pimen. Invited were members of His Holiness's suite, Archbishop Dr. Mikko Juva, Archbishop Paul, Archbishop Dr. Martti Simojoki, Bishop Aimo

T. Nikolainen, Bishop Jukka Malmivara and representatives of official circles. Among the guests were the Ambassador of the USSR to Finland, V. M. Sobolev, and other embassy officials. During the dinner, the Minister of Education, Pär Stenbäck, warmly greeted His Holiness Patriarch Pimen, who responded with a speech, after which he awarded the minister the Order of St. Vladimir, 1st Class.

His Holiness also conferred the Order of St. Sergiy of Radonezh, 2nd Class, upon the chief of office of the Ministry of the Education, Jalkka Nummanen, and state counsellor of the Ministry of Education, Lauri Kjarjavja.

On September 4, the Mayor of Helsinki, Raimo Ilaskivi gave a dinner in honour of His Holiness Patriarch Pimen which was attended by His Eminence Archbishop Paul and Metropolitan John of Helsingfors. The Minister of Education, Pär Stenbäck, was also there.

During the dinner Mayor R. Ilaskivi and His Holiness Patriarch Pimen exchanged speeches.

In the afternoon, Ambassador V. M. Sobolev of the USSR to Finland gave a reception in honour of His Holiness Patriarch Pimen. Among the guests were His Eminence Archbishop Paul, Archbishop Mikko Juva, Archbishop Martti Simojoki, Bishop Paul Verschuren of Helsinki (Roman Catholic); representatives of the Autonomous Orthodox Church of Finland, and of the Evangelical Lutheran Church of Finland. Present were also the Minister of Education, Pär Stenbäck, Mayor of Helsinki, Raimo Ilaskivi, and other officials.

On September 5, His Holiness Patriarch Pimen of Moscow and All Russia attended the Divine Liturgy concelebrated by Metropolitan John of Helsingfors, Metropolitan Antony, Metropolitan Filaret and Archbishop Kirill in the Dormition Cathedral. At the end of the divine service, Metropolitan John warmly greeted His Holiness Patriarch Pimen, who delivered an address in response. Afterwards Metropolitan John gave a dinner in honour of His Holiness. During the dinner Metropolitan John greeted His Holiness Patriarch Pimen. After his response His Holiness

awarded Metropolitan John the Order of St. Sergiy of Radonezh, 2nd Class.

In the afternoon, His Holiness Patriarch Pimen met representatives of the Ecumenical Council of Finland, chairman of the council, Bishop A. Nikolainen, the general secretary, I. Brita Kastren, and other council members took part in the meeting.

In the evening, His Holiness visited the Protecting Veil and St. Nicholas Patriarchal Churches. In the St. Nicholas Church, His Holiness attended All-Night Vigil which was led by Archpriest Pavel Krasnotsvetov was assisted by the clerics of the patriarchal parishes. Bishop Aleksii, vicar of Archbishop Paul, Archbishop Martti Simojoki, and Bishop A. T. Nikolainen, Bishop Kalevi Toivola also attended the service. Upon the conclusion of the service, Archbishop Kirill, Administrator of the Patriarchal Parishes in Finland, greeted His Holiness Patriarch Pimen, who spoke in response and then bestowed awards upon the clerics and parishioners of the Patriarchal Parishes.

After the service the Patriarchal Parishes gave a dinner in honour of His Holiness. During the dinner, His Holiness Patriarch Pimen was welcomed by the Dean of St. Nicholas Patriarchal Parish, Archpriest Georgiy Kilgast. His Holiness spoke in return.

On September 6, His Holiness Patriarch Pimen visited the Lutheran cathedral in Helsinki. During the divine service there, Bishop Aimo T. Nikolainen greeted His Holiness Patriarch Pimen, who responded with an address.

In the afternoon, Bishop Aimo Nikolainen gave a reception in honour of His Holiness Patriarch Pimen of Moscow and All Russia.

During the reception, Bishop Aimo T. Nikolainen and His Holiness Patriarch Pimen exchanged speeches. Patriarch Pimen awarded Bishop Aimo Nikolainen the Order of St. Sergiy of Radonezh, 2nd Class.

His Holiness also awarded Archpriest Eero Saarinen, rector of the Lutheran parish in Munkkivuori, the Order of St. Vladimir, 3rd Class, and Archpriest Samuel Lehtonen, the Order of St. Sergiy of Radonezh, 3rd Class.

at same day His Holiness Patriarch en and his suite left for their home-

the airport they were seen-off by bishop Dr. Mikko Juva, Bishop Ka-Toiviainen and other representatives of the Evangelical Lutheran Church of Finland.

counsellor-envoy Y. S. Deryabin and officials of the USSR Embassy in and also came to see off His Holi-

upon his return to Moscow, His Holiness Patriarch Pimen of Moscow and Russia sent the following telegram Archbishop Dr. Mikko Juva of the Evangelical Lutheran Church of Fin-

having returned safely to our home-

land we thank you, beloved brother in Christ, for the hospitality and kindness accorded us and our companions while in your beautiful country. Preserving the warmest feelings and memories of our fraternal communion with you and your brethren, we are confident that this visit to Finland will promote further the cooperation between the Russian Orthodox Church and the Evangelical Lutheran Church of Finland and enhance the friendship between the Soviet and Finnish peoples.

With constant brotherly love in our Lord and cordial regards,

*+PIMEN, Patriarch of Moscow
and All Russia*

*September 7, 1981
Moscow*

For the Name-Day of the Primate of the Georgian Orthodox Church

On August 2, the Feast of Elijah the Prophet, His Holiness Patriarch Pimen of Moscow and All Russia and Metropolitan Filaret of Minsk and Byelorussia, Archangel Exarch to Western Europe, Head of the Department of External Church Relations, sent telegrams to His Holiness and Beatitude Iliya II,

Catholicos-Patriarch of All Georgia, Archbishop of Mtskheta and Tbilisi, congratulating him on his name-day.

In his response, His Holiness and Beatitude Catholicos-Patriarch Iliya II thanked most cordially His Holiness Patriarch Pimen and Metropolitan Filaret for their congratulations.

The Primate of the Autocephalous Orthodox Church in America on a Visit to the Soviet Union

On the invitation of His Holiness Patriarch Pimen of Moscow and All Russia, His Beatitude Archbishop Theodosius of Washington and Metropolitan of All America and Canada, was in the Soviet Union from July 16 to August 2, 1981. His Beatitude was accompanied by his sister Yu. I. Zake, niece V. S. G. and private secretary, S. G. Netskoi.

At the Moscow Sheremetievo Airport, the guest was met by Archbishop Varfologiy of Tashkent and Central Asia, Archbishop Platon of Sverdlovsk and Ural, Deputy Head of the Department of External Church Relations, and Metropolitan Irinei of Serpukhov, Administra-

tor of the Moscow Patriarchate Parishes in Canada and a. i. in the USA.

On July 17, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, paid a courtesy call on His Beatitude.

In the afternoon, His Beatitude Metropolitan Theodosius led a moleben before the miraculous Iberian Icon of the Mother of God in the Sokolniki Church of the Resurrection of Christ, then he went to the Donskoi Monastery where he read the Lity for the Dead by the tomb of His Holiness Patriarch Tikhon.

On the eve of the Feast of St. Ser-

giy, Hegumen of Radonezh, His Beatitude officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany together with Archbishop Varfolomei and Bishop Iov of Zarsk, Deputy Head of the Department of External Church Relations.

On July 18, the feast day itself, His Beatitude Metropolitan Theodosius was in the Trinity-St. Sergiy Lavra where he took part in the festivities of the cloister.

On July 19, His Beatitude Theodosius, the Primate of the Autocephalous Orthodox Church in America, together with Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Varfolomei, Bishop Irinei and Bishop Nikolai of Prešov (Orthodox Church of Czechoslovakia) concelebrated Divine Liturgy in the Dormition Church of the Novodevichy Convent.

After the Liturgy, Metropolitan Yuvenaliy cordially greeted His Beatitude Metropolitan Theodosius who delivered an address in response. Metropolitan Yuvenaliy gave a dinner in his chambers at the Novodevichy Convent in honour of His Beatitude.

On July 20-22, His Beatitude Metropolitan Theodosius was in Vladimir.

On July 21, the Feast of the Appearance of the Icon of the Most Pure Mother of God in Kazan, His Beatitude concelebrated Divine Liturgy at the Dormition Cathedral in Vladimir with Archbishop Varfolomei and Archbishop Serapion of Vladimir and Suzdal and on the eve officiated at All-Night Vigil.

On July 23-24, the guest was in Yaroslavl where he met Metropolitan Ioann of Yaroslavl and Rostov and had a cordial talk with him.

On July 25-29, His Beatitude, the Primate of the Autocephalous Orthodox Church in America, was in Kiev. On

July 26, His Beatitude Metropolitan Theodosius together with Archbishop Varfolomei and Archbishop Makarii Uman officiated at All-Night Vigil the next day concelebrated Divine Liturgy at the Convent of the Protection of the Mother of God. On July 27, the Feast of Prince St. Vladimir, Ed to the Apostles, His Beatitude Metropolitan Theodosius celebrated Divine Liturgy in the St. Vladimir Cathedral the eve, he conducted All-Night Vigil. His Beatitude's co-officiants at the services were Metropolitan Filaret of Ukraine, and the hierarchs who arrived for the feast. At the end of the Liturgy, Metropolitan Filaret warmly greeted His Beatitude, the Primate of the Autocephalous Orthodox Church in America, who responded with an address.

On July 31, in Moscow, at the residence of His Holiness Patriarch Pimen a brotherly meeting between the representatives of the two Local Orthodox Churches took place. Metropolitan Filaret of Minsk and Byelorussia was also present.

In the afternoon, Metropolitan Filaret of Minsk and Byelorussia gave a warm dinner in honour of His Beatitude Metropolitan Theodosius and his entourage at his residence in Serebryany Bor.

Among those invited were Archbishop Varfolomei, Bishop Iov, Archpriest Vladimir Tyshchuk, Dean of the St. Nicholas Patriarchal Cathedral in New York and A. S. Buevsky, Executive Secretary of the Department of External Church Relations. Metropolitan Filaret and His Beatitude Metropolitan Theodosius exchanged speeches.

On August 2, His Beatitude, the Primate of the Autocephalous Orthodox Church in America, left the Soviet Union.

TELEGRAM IN RESPONSE

To Patriarch PIMEN of Moscow

Moscow

The General Assembly of the All Africa Conference of Churches wishes to convey its gratitude for your brotherly message in support of and solidarity with the work of the AACC and its member-Churches on the occasion of

the 4th Assembly in Nairobi this month. The assembly was very stirring and Churches represented rededicated themselves to the proclamation of the Gospel in all aspects of life—cultural, social, political and economic. We

avour to keep you abreast of the work of the AACC and its member-churches and hope that in the future we shall be able to expand opportunities for cooperation and dialogue between

the Russian Orthodox Church and the Churches of Africa.

Respectfully yours,

The Rev. Max RAFRANSOA, General Secretary
August 28, 1981
Nairobi, Kenya

Patriarchal Awards

On September 7, 1981, His Holiness Patriarch Pimen of Moscow and All Russia, in consideration of their zealous service of the Church of God, awarded His Grace Archbishop Aleksiy Malinin and Kashin to the dignity of Metropolitan, His Grace Bishop Agapet of Vinnitsa and Bratslav to the dignity of archbishop, and awarded the

Order of St. Sergiy of Radonezh, 1st Class, to Metropolitan Antony of Leningrad and Novgorod, Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, and Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate.

Receptions at the Department of External Church Relations

On July 22, 1981, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations received Father Louis Dioan, temporarily the Catholic chaplain of the US Embassy in Moscow.

On August 6, Metropolitan Filaret of Minsk and Byelorussia received Dr. J. Soule and Prof. Dionisiy Strigalko, of the Methodist Church of the U.S.A.

On August 6, Metropolitan Filaret of Minsk and Byelorussia received in his residence at Serebryany Bor Canon Raymond Goor (Belgium), winner of the International Lenin Prize "For the promotion of Peace among Nations". Chairman of the International Committee for Security and Cooperation in Europe. Present at the reception were V. K. Silin, Vice-Chairman of the Soviet Committee for Security and Cooperation in Europe, and A. S. Buevsky, Executive Secretary of the Department of External Church Relations. During the reception topical problems were discussed of strengthening peace in the world, particularly on the European continent. Afterwards there was dinner.

On August 7, Metropolitan Filaret of Minsk and Byelorussia received a tour-group of thirty Catholic priests and nuns from France which was headed by Father Pierre Calimé.

On August 13, Metropolitan Filaret of Minsk and Byelorussia received Bishop Dr. Yap Kim Khao, General Secretary of the Christian Conference of Asia. Present at the reception were the Rev. M. Ya. Zhidkov, Vice-Chairman of the All-Union Council of Evangelical Christians-Baptists, and A. S. Buevsky, Executive Secretary of the Department of External Church Relations.

On August 20, Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations, received a group of tourists from Belgium—members of the "Christian Unity" Fellowship.

On August 24, a group of tourists from France, led by Anna Davidenkova, visited the Department of External Church Relations. The guests had a talk with Hegumen Vasiliy Kapalin, a staff member.

On August 26, Archbishop Platon received a group of tourists from Austria led by the Old Catholic Bishop of Vienna, Monseigneur Nicholas Gummel.

On September 11, Metropolitan Filaret of Minsk and Byelorussia received Father Robert Bradshore, Father John Moriarty, Father Michael Kennedy and I. Fitzgerald, members of the Catholic organization "The Legion of Mary", who were visiting the Soviet Union at the invitation of the "USSR-Ireland" Society.

Pilgrims from Abroad

For the Feast of the Invention of the Relics of St. Sergiy, Hegumen of Radonezh, on July 18, many pilgrims arrived in the Soviet Union. The group from the Orthodox Church of Czechoslovakia was led by Bishop Nikolai of Prešov.

Pilgrims also arrived from the dioceses and parishes of the Russian Orthodox Church abroad. The group from the Brussels Diocese was led by Archpriest Nestor Frippia; from the Korsun Diocese—by Hieromonk Nikon Yakimov; from the Patriarchal Parishes in the USA—by Archpriest Georgiy Bur-

dykov; from the St. Nicholas Parish in Vienna—by Catherine Gribb; from the Patriarchal Parishes in Canada—Fred Pevarchuk.

The guests took part in the celebrations and attended the divine service. They also had an audience with His Holiness Patriarch Pimen of Moscow and All Russia.

During their stay in our country the pilgrims visited our spiritual centres where they learned about the life of the Russian Orthodox Church. They were received by hierarchs and had meetings with members of the clergy and laity.

CHRONICLE

On July 3, 1981, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, received the Rev. Michael Pitts, the Anglican Chaplain of the Embassy of Great Britain in Moscow, who was accompanied by Mr. M. Duncan, first secretary of the embassy. A. S. Buevsky, Secretary of the Department of External Church Relations, was also present. In the afternoon, Mr. M. Duncan gave a luncheon on the occasion of the Rev. Michael Pitts' visit to Moscow. Present at the luncheon were Metropolitan Filaret, Head of the Department of External Church Relations, A. S. Buevsky, Secretary of the DECR, and from the English side—Mr. A. Brook-Terner, Minister-Counsellor of the Embassy of Great Britain, and Mr. A. M. Wood, Head of the Chancellery of the British Embassy.

On July 3, 1981, Mr. J. Matlock, Chargé d'Affaires a. i. of the USA in the USSR, gave a reception on the occasion of Independence Day. Among the guests was Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations.

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On July 6, 1981, H. E. Bernardo Bermudes Briñón, Ambassador of Venezuela to the USSR, gave a reception on the occasion of the national holiday of the people of Venezuela—Independence Day. Among those invited was Metropolitan Filaret, Head of the Department of External Church Relations.

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On July 8, 1981, Metropolitan Filaret, Head of the Department of External Church Relations, re-

ceived H. E. Jasinto Suarez, Ambassador of the Republic of Nicaragua to the USSR, at the latter's request. A. S. Buevsky, Secretary of the Department of External Church Relations, was present.

On July 8, 1981, in recognition of her 30 years of diligent service within the network of the Moscow Patriarchate, His Holiness Patriarch Pimen of Moscow, and All Russia awarded Nadezhda Vasilievna Suchkova (head of the archives) the Order of St. Sergiy of Radonezh, 3rd Class.

On the same day there was a ceremony in honour at the Department of External Church Relations. Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, warmly congratulated Nadezhda Vasilievna on her jubilee and the patriarchal award and presented her with the Order of St. Sergiy. Present at the ceremony were Bishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations, and A. S. Buevsky, Secretary of the DECR.

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A six-member delegation of the Roman Catholic Church in Argentina headed by Bishop Mario Merello, Vicar of Buenos Aires, Chairman of the Ecumenical Council of the Conference of Bishops of Argentina, visited the Soviet Union from July 15 to 27, 1981. The delegation of priests and laymen, staff members of the ecumenical council, visited Moscow, Leningrad, Pskov, Kiev, Kharkov, where they got acquainted with the life of the Russian Orthodox Church, visited churches, attended divine services and met hierarchs and members of the clergy.

July 18, the Feast of the Invention of the Relics of St. Sergiy, Hegumen of Radonezh, the members of the delegation were in the Trinity-Lavra, where they attended the festivity and were received by His Holiness Pimen, Patriarch of Moscow and All Russia.

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July 14, 1981, the Ambassador of France to the Soviet Union, H. E. Henri Froment-Maurice, gave a reception on the occasion of the national holiday of the French people—Bastille Day. Among the guests were Metropolitan Aleksiy of Tallinn, Estonian, Chancellor of the Moscow Patriarchate, Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and Bishop Iov of Zaisk, Deputy Head of the Department of External Church Relations.

July 16, 1981, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, received H. E. Henri Froment-Maurice, Ambassador of France to the Soviet Union, at his request. The ambassador was accompanied by the Second Secretary of the Embassy of France in Moscow, M. Barry Delong-

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On July 17, 1981, His Holiness Patriarch Pimen of Moscow and All Russia confirmed the appointment of A. S. Buevsky as the Executive Secretary of the Department of External Church Relations. He was the Executive Secretary of the DECR for many years.

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On August 5, 1981, Archimandrite Niphon Saito, Representative of the Patriarch of Antioch to the Patriarch of Moscow, Dean of the Antiochene Patriarchate in Moscow, gave a reception on the occasion of the appointment of Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, to the post of Head of the Department of External Church Relations.

Present at the reception were ambassadors extraordinary and plenipotentiary to the Soviet Union of Algeria, Argentina, Bangladesh, Bolivia, Brazil, Bulgaria, Canada, Colombia, Cyprus, Iceland, India, Italy, Kenya, Morocco, the Netherlands, Pakistan, the Philippines, Senegal, Somalia, Venezuela, as well as chargé d'affaires a. i. of Austria, Finland, France, Great Britain, Kuwait, Lebanon, Syria and the United States of America. Officials of other embassies, Soviet and foreign journalists also attended.

From the Russian Church were Archbishop Pla-

ton of Sverdlovsk and Kurgan and Bishop Iov of Zaisk, deputy heads of the Department of External Church Relations, and A. S. Buevsky, Executive Secretary of the DECR.

P. V. Makartsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, was there on behalf of the council.

On August 5, 1981, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, received at his residence in Serebryany Bor the confessor to the King of Spain Father Vincenzo Bartholome who was accompanied by his secretary, Suarez Laos Juakim.

Present at the reception were A. M. Bychkov, General Secretary of the All-Union Council of the Evangelical Christians-Baptists and N. N. Zverev, a staff member of the international department of the council; Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations, and Father Yaroslav Khomin, staff member of the DECR.

After conversing fraternally the guests were invited to dinner given in their honour.

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The Rev. Jonas Gisslasson, Assistant Professor at the Theological Department of the University of Reykjavik, and Bergtor Kjernersted, a journalist from the Iceland News Agency, were in the Soviet Union from August 16 to 21, 1981.

The guests learned about the life of the Russian Orthodox Church, studied the documents on the religious ties between Kievan Rus and Iceland, and visited libraries in Moscow, Kiev and the Moscow Theological Academy.

On August 17, the Rev. Jonas Gisslasson and Bergtor Kjernersted were received by Bishop Iov of Zaisk, Deputy Head of the Department of External Church Relations.

On August 18, H. E. Haraldur Kreuer, Ambassador of Iceland to the USSR, gave a dinner in honour of the Rev. J. Gisslasson and B. Kjernersted. Bishop Iov attended the dinner.

In the evening the guests attended the All-Night Vigil in the Patriarchal Cathedral of the Epiphany. His Holiness Patriarch Pimen of Moscow and All Russia officiated; his co-officiant was Bishop Iov.

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On September 11, 1981, H. E. Nesibu Taje, Ambassador of the Socialist Republic of Ethiopia to the USSR, gave a reception on the occasion of Revolution Day. Among those invited was Bishop Iov of Zaisk, Deputy Head of the Department of External Church Relations.

INTERNATIONAL INTER-RELIGIOUS MEETING

Moscow, October 1-2, 1981

Speech by His Holiness Patriarch PIMEN

at the Opening of the Meeting on October 1, 1981

Esteemed participants in the International Inter-Religious Meeting, our dear guests, beloved fathers, brothers and sisters,

I thank you with all my heart for your understanding response to our invitation. Guided by a lofty and noble desire to build up international peace and cooperation, you set aside all other matters and travelled over great distances to attend this peace forum of ours in Moscow.

We are all well aware of the fact that the present situation is fraught with great danger threatening the very existence of the human race. Now, that the arms race has reached an unprecedented level, and even more destructive weapons of mass annihilation are being developed in steadily growing quantities, the human race is faced with the urgent and pressing necessity of making the final choice: general and complete disarmament or annihilation of life itself. Today one does not have to be a prophet to foresee clearly the tragic end of history if men do not make a timely, purposeful and vigorous effort to rid themselves and all of creation of the threat of a universal nuclear catastrophe.

Being convinced that peacemaking can secure irreversible and fruitful results only through the cooperation of the broadest possible sections of world public, we have decided to address the prominent representatives of world religions, who are devoting their efforts to increasing the people's well-being, with an appeal to come together to discuss the specific tasks of our participation in solving the most vital problem of our time: the saving of the sacred gift of life from annihilation.

Today, one is especially conscious of the actual existence in the world of two ethically opposite forces confronting each other: Good and Evil, Light and Darkness, which are more and more clearly being revealed in human socie-

ty. Man's heart is the arena in which these forces are struggling, and peace among men and the preservation of life on earth are the fruit of the triumph of the good principle, the result of good deeds.

We know, dear friends, that through its history mankind, in the person of some of its most spiritually enlightened members, has been trying to establish on earth peace and justice. And although this aspiration is inherent in the very nature of man, it has not been accomplished, as we all know, this day. It is quite obvious that, however, that the human race has reached the very limits of the possibility of existence in conditions of an armed world. Today, the sacred gift of life can be preserved if only the problem of disarmament is resolved in principle. And we, who believe that goodness is the end of all creation, know that this is the only way that universal and durable peace can be achieved.

Indeed, all of us, dear friends, now witnesses of and participants in the tireless and manifold peacemaking of broad sections of the world public, which oppose the obstinacy of those who *hateth right* (Job 34. 17), and those who *hateth peace* (Ps. 120). All this fills us with hope that Good will triumph and at the same time prompts us to be vigilant and faithfully to perform our ministry (2 Tim. 2. 5) to prevent the victory of Death, and to serve life for ourselves and future generations (Deut. 30. 19).

It is quite obvious, therefore, that securing a universal and just peace is not an easy task. And since it is bound up with the moral state of men, we, religious leaders, are especially responsible for it. We are aware of our duty to constantly fostering in our flock a conciliability towards all manifestations of animosity in relations among nations, towards the policy of military

se aim is to subjugate the destinies whole nations and states to the mer-ry interests of "the powers that We know that the peaceful future mankind can be established only on principles of justice in relations among nations and their peaceful cooperation. we shall spare no effort in this action, inspired as we are by our in the ultimate triumph of good- and righteousness, because *God not... help the evil doers* (Job 8. and *there shall be no reward to the man* (Prov. 24. 20).

Dear friends, in my first appeal to I expressed the idea that it would timely to convoke, in the first half 1982, a world conference of leaders world religions to consider ways and means by which we religious people could participate in the work of averting the danger of a nuclear annihilation of mankind. Since you have responded to my proposal and have come to this meeting, I trust too that you are and support my idea.

Our conference could be called, for example, "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe".

We know that all religions whose representatives are gathered in this, are unanimous in their view that the gift of life is of exceptional value; received its supreme expression in the existence of man. Hence our recognition of the great value of peace on earth, the primary condition for securing a truly worthy life for each man.

On the basis of the doctrinal foundations of our religions, of the religious and ethical categories that bring together, we shall be able, I believe, to discuss and evaluate duly at the proposed conference the current international situation which is fraught with the danger of an annihilating nuclear conflict, and to consider concrete measures by means of which the peace-loving religious forces could exert a salutary influence on the present international situation, to help lead the world out of this dangerous state and gain those qualities that are necessary for a normal life for each man and the whole of human society.

We must consider at our conference how we can unite to the maximum the

peacemaking efforts of religious men throughout the world, how to make these common efforts more purposeful, so that our work may effectively draw nearer the longed-for time when, in the words of the Prophet Isaiah, *nation shall not lift up sword against nation, neither shall they learn war any more* (2. 4).

We must also discuss the task of developing further our active cooperation with non-religious peacemakers to prevent a nuclear catastrophe and achieve universal peace and security.

Speaking of these tasks, I did not intend, naturally, to exhaust the range of problems which we should consider at the forthcoming forum and upon which we should adopt resolutions. I am sure we shall have ample opportunity to give some thought to all these matters and to exchange views in the two days at our disposal.

My proposal to call this conference in the spring of 1982 stems, of course, from the urgency of our motives. Furthermore, the second special session of the UN General Assembly on disarmament will open, as we know, in May 1982. And, naturally enough, all men of good will expect it to make such decisions as will exert a really positive influence on the resolution of the disarmament problem. And this is natural, because the UN was founded principally to deliver mankind from the calamities of war. In this connection, too, we hope that the results of our conference, which will reflect the convictions of millions and millions of believers in all parts of the world, will be of definite help for the participants in this second special session.

His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Moscow Patriarchate, will dwell in greater detail on our ideas and proposals for preparing and conducting a world conference of religious workers. I trust that in the course of the brotherly discussions that will follow his report we shall frankly consider the questions before us and adopt resolutions which will help us and other religious peacemakers to implement successfully everything to which our religious duty is urgently calling us.

In conclusion, dear friends, I wish with all my heart every blessed success to our current religious meeting in the attainment of our lofty and noble aim: the salvation of the sacred gift of life from nuclear catastrophe.

May this meeting strengthen further our fruitful cooperation, and may each of us be to all others a good brother and co-worker in our common desire to establish a lasting and just peace on earth!

Statement

We, representatives of the Buddhist, Judaic, Muslim and Christian religions from 29 countries of five continents gathered here in Moscow for the meeting held on October 1-2, 1981, in response to the gracious invitation extended by His Holiness Patriarch Pimen of Moscow and All Russia and in answer to his proposal to convoke a world conference of representatives of all religions of the world in order to study the role of believers in the work of eliminating the danger of a nuclear annihilation. In a cordial and brotherly atmosphere we discussed the sharp increase of international tension following the sudden acceleration of the arms race. Mankind is threatened today with an increasing accumulation of the most devastating means of mass suicide. The decision to put into production the neutron bomb brings us still closer to the brink of a nuclear war. We know that the quantitative and qualitative growth of weapons of mass destruction offers no security, but, on the contrary, raises apprehension and increases the danger.

Religious people regard life as a precious gift of God, a gift which we must treasure and develop, and not destroy or pervert. We consider that each man and every religious group must awake to an understanding of this situation and do everything possible to save life itself from destruction.

In this context we rejoice at the fact that in the East and West, as well as in all other parts of the world, there are statesmen who are taking a resolute stand and coming out for peace and disarmament, who are putting forward daring proposals to save the life of mankind from nuclear annihilation. At the same time we note with profound concern that there are other leaders who, instead of promoting the cause of peace and detente, are leading the

world to the brink of a precipice, pursuing a policy of military superiority over other countries and propagating dangerous ideas about the possibility of winning a "limited" nuclear war, the inevitability of World War III. The deployment of nuclear weapons in small countries increases apprehension and the danger.

We were unanimous in our assessment of the great importance and timeliness of the proposal to convoke in spring of 1982 the World Conference "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe". We are grateful that our unanimous desire to hold this conference in Moscow has been favourably received and that the Russian Orthodox Church has kindly invited us to conduct this forum in Moscow.

We formed the International Preparatory Committee for this world conference with a membership representing various world religions under the chairmanship of His Eminence Metropolitan Filaret of Minsk and Byelorussia.

We want to stress in particular the importance of the preparatory work at local and regional levels, in order that at the world conference, in which over several hundreds can participate, can represent and embrace by its results the entire religious community. We appeal to all religious leaders and workers to express their sympathy with this noble cause and support it. Our different religious convictions cannot prevent us from joining our efforts to achieve that which is an absolute and urgent necessity for all of us: the saving of life from nuclear catastrophe.

We want to work in solidarity with all national movements, both religious and secular, with all statesmen taking part in the struggle against militarism who are promoting the cause of peace and disarmament, resolving international

problems through peace talks, building up mutual confidence and easing tension among all states.

We support the UN in its effort to publish and maintain peace and we have great hopes on the forthcoming second special session of the UN General Assembly on disarmament. We trust that the believers and religious organizations and movements throughout the world will take a keen interest in this special session, support its programme in every practical way and pray for its success.

We rejoice in the fact that groups of men throughout the world are protesting against increasing militarization, often expressing their protest in massive public demonstrations. The sudden growth of the peace campaign, in

circles which disregarded it in the past, is a sure sign of both the seriousness of the looming threat and of the mounting hopes of the nations. More and more people are manifesting a desire today to join others in working for peace, irrespective of their religious, ideological and political differences. It might be that we are witnessing the emergence of a new and fragile accord with respect to the future of mankind, an accord which has to be fostered and cultivated at a conference like ours.

We appeal to people of all religions, to all men of good will, to strengthen their support of our modest initiative and join us in our pilgrimage for a world without war. Peace, just as life, is a gift of God, and in God we trust and in God we believe.

COMMUNIQUE

An international inter-religious meeting was held in Moscow on October 2, 1981, at the invitation of His Holiness Patriarch Pimen of Moscow and All Russia. It was attended by prominent representatives of the Buddhist, Jain, Muslim and Christian religions from 29 countries of Asia, Africa, North America, Europe and Australia as well as by representatives of many international and regional religious organizations and secular peace movements. The participants adopted unanimously a resolution to hold in Moscow in the spring of 1982 the World Conference: "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe" and thanked the leadership of the Russian Orthodox Church for its readiness to host the participants in this world conference.

The participants discussed the tasks and objectives of the conference and formed the International Preparatory Committee with a membership of 46 representatives from 29 countries and elected His Eminence Metropolitan Hilarion of Minsk and Byelorussia its chairman.

The participants in the meeting adopted a statement on the tasks of religious communities in the struggle against the danger of a nuclear catast-

rophe. The statement stresses that the escalation of the arms race endangers the very existence of life on earth. It appeals to believers of all religions, to all men of good will, to broaden their cooperation in the struggle against militarism in view of the marked deterioration at present of the international situation.

The participants in the meeting expressed the hope that the second special session of the UN General Assembly on disarmament would be a success and appealed to all believers to support it. They declared that they supported the UN in its effort to consolidate peace, promote cooperation among all states and raise the living standard of the peoples of the developing countries. They also reaffirmed their support of the policies of statesmen who are working for disarmament and the relaxation of international tension.

The participants discussed various questions concerning the forthcoming inter-religious forum. On October 2, the International Preparatory Committee met to work out a detailed programme.

The conference ended with a reception given by His Holiness Patriarch Pimen in honour of the participants who thanked His Holiness the Patriarch for his initiative and hospitality.

Meeting of the International Preparatory Committee for the World Conference: "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe"

The International Inter-Religious Meeting completed its work in Moscow on October 2, 1981. It elected the International Preparatory Committee for the World Conference: "Religious Workers to Save the Sacred Gift of Life from Nuclear Catastrophe". The committee had its first session that same day. The session was conducted by the elected leadership which comprised: the Chairman—Metropolitan Filaret of Minsk and Byelorussia; Vice-Chairmen: the Rev. Dr. Richard Andriamanjato (the Church of Jesus Christ in Madagascar); Canon Dr. Raymond Goor (Roman Catholic Church, Belgium); Metropolitan Paulose Mar Gregorios (Syrian Orthodox Church, Catholicosate of the East, India); Sheikh Ahmad Keftaru (Supreme Mufti of Syria); the Ven. Kushok G. Bakula (Head Lama of Ladakh, India); Bishop Dr. Karoly Toth (Reformed Church in Hungary).

The secretariat elected by the International Preparatory Committee comprises: Haji Azam Alyakbarov, Vice-Chairman of the Department of International Relations of the USSR Muslim

Organizations; Dr. A. S. Buevsky (Russian Orthodox Church, USSR); the Rev. Dr. Lubomir Miřejovsky, General Secretary of the Christian Peace Conference (Czechoslovakia); the Rev. Chrispin Muzobere (Methodist Church in Zimbabwe); Prof. Dr. Bruce Rigdon (United Presbyterian Church in the USA).

Because of the shortage of time before the World Conference, a working presidium of the International Preparatory Committee was formed to carry out the current preparatory work.

The Working Presidium consists of the Chairman of the International Preparatory Committee; the vice-chairmen and members of the secretariat. It also includes Said Afghani, Chairman of the Supreme Council of Ulemas (Afghanistan), who was also elected a member of the Working Presidium.

A discussion was held on various questions related to the preparatory work for the World Conference. The place and time of the next meeting of the International Preparatory Committee were agreed upon. It will take place in Moscow, on January 26-28, 1982.

In the session hall of the International Inter-Religious Meeting in Moscow, October 1-2, 1981. Left to right in the foreground—Sheikh Yusupkhan Shakirov, Vice-Chairman of the Muslim Religious Board for Central Asia and Kazakhstan; Mufti Makhmud Gekkiev, Chairman of the Muslim Religious Board for Northern Caucasus, Sheikh Amedzhan Mustafin, Imam Khatyb of the Moscow Mosque; Sheikh Abbas Bibarsov, Vice-Chairman of the Muslim Religious Board for the European Part of the USSR and Siberia; Haji Azam Alyakbarov, Vice-Chairman of the Department of International Relations of the Muslim Organizations in the USSR



the session hall of the International Inter-Religious Meeting in Moscow, October 1-2, 1981. From left to right in the foreground—the Rev. Max Rafransoa, General Secretary of the All Africa Conference of Churches, Bishop Dr. Karoly Toth of the Reformed Church in Hungary, President of the Christian Peace Conference, Dr. Ninan Koshy, Director of the Commission of the Churches on International Affairs of the World Council of Churches



His Holiness Patriarch PIMEN's Speech

Dear brothers and sisters, participants in the international inter-religious meeting,

Esteemed Vladimir Alekseyevich Kuroedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers,

Dear guests,

It gives me sincere joy to greet you at this fraternal table after your successful efforts for the forthcoming world inter-religious peace conference. I also extend my heartfelt greetings to the members of the delegation of Christian leaders of Asia and Australia and the participants in the seminar of the Ecumenical Workshop in Europe which took place in Moscow simultaneously with our inter-religious meeting.

In the past two days the participants in the international inter-religious peace forum have accomplished a great deal of work. They have adopted the resolution to convoke in Moscow, in the spring of 1982, a world conference which, we trust, will help unite the efforts of people of different religions to establish peace among nations and to save the sacred gift of life from a nuclear catastrophe.

You have discussed at your sessions the current tendencies in the constantly changing, unfortunately not for the better as yet, international situation and many practical questions pertaining to the preparation and holding of the conference, and adopted appropriate resolutions.

It is most gratifying that our work was carried out in an atmosphere of unanimity and mutual understanding. This gives us hope that the world conference itself will be held in a spirit of fraternal singlemindedness, constructive cooperation and ardent aspiration for peace.

Delivered at the reception given in honour of the participants in the meeting on October 2, 1981.

With deep regret we have to note of the growing international tension at the present moment. Not only people are aware of the dangerous and ominous future that the continuing arms race, the development of new types of weapons of mass destruction, the generation of an atmosphere of hostility and mutual distrust are creating for mankind. The establishment of peace is obstructed by racist and militarist regimes, which trample underfoot the most elemental of human rights, by unjust social structures, by expansionist forces plundering natural resources in developing countries; and by a thoughtless attitude to the environment. We are convinced that the forthcoming world conference will say an authoritative word to put an end to the tragic balancing by states between life and death, and appeal to peoples to choose the path of life.

Today we must all recognize realistically that mankind can live and survive only in conditions of a durable, undisturbed and just peace which can only be ensured by rejecting nuclear weapons, by banning completely the development of any new sophisticated types of weapons, by renouncing the use of force in international conflicts and in conditions of progress towards a general and complete disarmament.

The attention of the world religious public and all forces of peace, in our opinion, should be concentrated on helping to implement these ideas. The forthcoming world conference must and fulfil this task to the best of its abilities.

With all my heart I wish you, dear friends, God's abundant help in implementing your objectives. I raise my glass to the health of every one of you to the success of the service to this great cause of peace, and to lasting peace throughout the world!



CHURCH LIFE

Services Conducted by His Holiness Patriarch PIMEN

AUGUST

August 9 (July 27), the 8th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil together with Archbishop of Volokolamsk in the Patriarchal Cathedral of the Epiphany.

August 10 (July 28), the Feast of the Holy Icon of the Mother of God. On the eve, Patriarch Pimen officiated All-Night Vigil together with Metropolitan Yuvenaliy of Krutitsy and Kola in the Dormition Church of the Pokrovichy Convent. Divine Liturgy was concelebrated by His Holiness Patriarch Pimen and His Eminence Archbishop Theodosius of Tokyo, Metropolitan of All Japan, together with Metropolitan Yuvenaliy of Krutitsy and Kola, and Bishop Antoniy of Stavropol and Baku.

August 14 (1), the Feast of the Protection of the Holy Tree of the Life-Giving Cross of Our Lord. On the eve, His Holiness Patriarch Pimen officiated All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

August 16 (3) and 19 (6), the 1st and 2nd Sundays after Pentecost and the Feast of the Transfiguration of Our Lord. His Holiness the Patriarch celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil with Bishop Iov of Zaisk in the Patriarchal Cathedral.

August 23 (10), September 11 (August 29) and September 13 (August 31), the 10th and 13th Sundays after Pentecost and on the Commemoration of the Beheading of the Prophet John the Forerunner and Baptist of Our Lord, Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil with Bishop Iov of Zaisk in the Patriarchal Cathedral.

On August 26 (13), Feast of St. Tikhon, Bishop of Voronezh, Miracle Worker of Zadonsk, His Holiness attended the panikhida held at the tomb of Patriarch Tikhon (†April 7, 1925) in the Small Cathedral of the Don Icon of the Mother of God, Moscow.

August 28 (15), the Feast of the Dormition of the Most Holy Mother of God. On the eve, at 3 p.m., Patriarch Pimen led Small Vespers with the reading of the Akathistos to the Dormition of the Mother of God, and in the evening, the Patriarch officiated at All-Night Vigil in the Dormition Cathedral of the Trinity-St. Sergiy Lavra.

On the feast day itself, His Holiness celebrated Divine Liturgy and, in the evening, read the Office for the Burial of the Mother of God in the same cathedral.

On August 30 (17), the 11th Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy with Bishop Iov of Zaisk in the Patriarchal Cathedral. On the eve, His Holiness officiated at All-Night Vigil and led the reading of the Office for the Burial of the Mother of God. His co-officiants were Archbishop Pitirim of Volokolamsk and Bishop Iov of Zaisk.

SEPTEMBER

September 9 (August 27), the Feast of St. Pimen the Great, the name-day of His Holiness Patriarch Pimen. On the eve, All-Night Vigil was conducted by His Beatitude Patriarch Diodoros of the Holy City of Jerusalem and All Palestine and His Holiness Patriarch Pimen of Moscow and All Russia; their co-officiants were Metropolitan Vasilios of Caesarea, Konstantinos of Kyriakoupolis (Jerusalem Church), Antoniy of Leningrad and Novgorod, and Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe. The divine service was attended by the

members of the Jerusalem Church delegation and by the following hierarchs of the Russian Orthodox Church: Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Aleksi of Tallinn and Estonia; Yuvenaliy of Krutitsy and Kolomna; Sergiy of Odessa and Kherson; Aleksi of Kalinin and Kashin; Archbishops—Nikodim of Kharkov and Bogodukhov; Pitirim of Volokolamsk; Serapion of Vladimir and Suzdal; Platon of Sverdlovsk and Kurgan; Agafangel of Vinnitsa and Bratslav; Gleb of Orel and Bryansk; Bishops—Anatoliy of Ufa and Sterlitamak; Iov of Zarsk; Varnava of Cheboksary and Chuvashia; Khrisanf of Kirov and Slobodskoi; and Mefodiy of Irkutsk and Chita, as well as Bishop Nikanor of Michalovce, representative of the Czechoslovak Orthodox Church.

Divine Liturgy, on the feast day itself, was concelebrated by His Beati-

tude Patriarch Diodoros and His Beatitude Patriarch Pimen together with Metropolitans—Vassilios of Caesarea, Isidoros of Nazareth and All Galilee (Jerusalem Church); Aleksi of Tallinn and Estonia; Filaret of Minsk and Belorussia, Patriarchal Exarch to Western Europe; Konstantinos of Kyriakopolis, Iakobos of Diocaesarea, Dorotheos of Tabor, and Archbishop Simeon of Gerasa (Jerusalem Church). During the Liturgy, Patriarch Pimen bestowed a kamelaukion upon Archpriest Leonid Kuzminov, Rector of the Church of the Transfiguration of Our Lord in Moscow.

The Liturgy was attended by many hierarchs that were at All-Night Vigil, as well as Archbishops—Leontiy of Simferopol and the Crimea, Vladimir of Krasnodar and the Kuban, Vladimir of Dmitrov, and Bishop German of Iași and Belev.

His Holiness Patriarch PIMEN's Address

Your Beatitude, dearly beloved Primate of the Great and Holy Jerusalem Church, the Patriarch of the Holy City of Jerusalem and All Palestine, Diodoros I,

Venerable archpastors and pastors, brothers and sisters in Christ, all of you, beloved, who have prayed with me,

On this sacred day for me, the feast of my heavenly patron, St. Pimen the Great, I extend this address of love and gratitude to all of you who have come to this holy temple to offer to the Lord our common prayer, to glory the Name of the Living God and give praise to the humble and pious Egyptian hermit—St. Pimen the Great—who is showing us the path to eternal salvation to this day by his acts and teachings wise-in-God.

Those believers who pray fervently in the House of God, experience, dearly beloved, a great spiritual consolation, an ineffable state of grace. *One thing have I desired of the Lord*, the Psalmist David cried, *that will I seek after; that I may dwell in the house*

of the Lord all the days of my life; behold the beauty of the Lord, and inquire in his temple (Ps. 27. 4).

In the holy temple, in the House of God on earth, our prayers acquire strength, intrepid, all conquering and all-powerful. *Verily I say unto you... the Lord testifies, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them* (Mt. 18. 18-20).

And we believe also that the Lord is according to His divine promise, visibly present here in the midst of us. He hears our sighs and thoughts, our prayers of St. Pimen the Great, and fulfil our entreaties for our good.

Beloved in the Lord archpastors, pastors, brothers and sisters, the Lord has granted us today a great mercy. We have prayed together with the Primate of the Holy Church of Jerusalem, who is so dear to us,

Your Beatitude Patriarch Diodoros in the name of all who are present in this holy temple, the Plenitude of the Russian Orthodox Church, we want

Delivered in the Patriarchal Cathedral of the Epiphany on his name-day, September 9, 1981.

wholeheartedly greet you, and the able persons who accompany you thank you for your prayers.

In your presence amongst us you multiplied our spiritual joy, you brought us the blessing from the Land of Palestine, you have filled our souls with the light of grace of the Holy Sepulchre of our Lord and of the Life-Giving Golgotha.

A thousand years now, since the coming of Christ, our pious believers turned their spiritual gaze reverently towards those salvific places of our memories, where the great mystery of piety took place—Christ appeared in the flesh, accomplished the redemption, rose from the dead, ascended to His Heavenly Father, and sent down the Holy Spirit to the faithful children of His Holy Church.

By Divine Providence has placed Your Holiness at the head of the Great Mother of all Christian Churches—the Holy Church of Jerusalem. You have become worthy successor to His Beatitude Pope John XXIII, departed in the year 1963, whose gracious memory the Russian Orthodox Church preserves prayer-

fully and fervently wish Your Beatitude to receive the blessed guidance of the Chief Shepherd, our Lord Jesus Christ, and the protection of the Pure Veil of the Blessed Queen of Heaven may always accompany your primatial ministry in the Holy City of Jerusalem. We firmly believe, that Your Beatitude's visit to Moscow bears witness to the indissolubility of the traditional bonds of fraternal love in Christ between the Russian Orthodox Churches. We are aware that our mutual vocation is to witness Christ together, in single-mindedness and love to mankind, affirming faith, hope, love and peace among nations.

Our dear guests, we assure you of our constant and deep sorrow over the lack of peace within the sacred lands of the Holy Land. We sympathize with all those who are suffering

and constantly pray for lasting and just peace to be established in this region as soon as possible.

Speaking of lasting peace among nations, I consider it proper to mention here the idea I expressed in June of this year that it would be beneficial to convene in the spring of 1982 a world conference of representatives of different world religions, to consider the participation of believers in the work of averting the danger threatening mankind and the whole of our planet: annihilation of the sacred gift of life itself in a nuclear catastrophe. At the moment we are getting ready to hold an international inter-religious meeting at the beginning of October. We trust it will start preparations for this extremely necessary and important peace forum. We ask for your prayers to ensure the success of this undertaking, hoping for your fraternal cooperation in its preparation and in carrying it out.

We may note with satisfaction at present that the proposal is receiving very positive responses from world religious circles. May the Lord bless with success our undertaking!

(The meeting was held in Moscow on October 1-2, 1981. For the materials of the meeting see p. 14, as well as *JMP* No. 12, 1981.)

Your Beatitude, dearly beloved brother, we wholeheartedly wish you and your worthy companions a beneficent sojourn in our country and upon your return to the Holy City we beg your primatial prayers for the land of Russia, the Russian Church, and for all our people of God, who are invariably filled with a reverential feeling for the clergy and flock of the Church of Holy Zion.

Once again, beloved in Christ, accept my sincere gratitude for your prayerful participation in the festivities on my name-day. I wish you, from the bottom of my heart, to abide always in peace, love and joy in Christ Jesus, our Lord.

May the Lord establish His Holy Church, which He purchased with His Most Precious Blood, and consolidate the Orthodox Faith for all time. Amen.

His Holiness Patriarch PIMEN's Name-Day

On September 9 (August 27), 1981, the Feast of St. Pimen the Great—the heavenly patron of the Primate of our Holy Church—was marked solemnly in the Patriarchal Cathedral of the Epiphany in Moscow.

On this festal day for all the Russian Orthodox Church, Divine Liturgy was concelebrated by His Beatitude Patriarch Diodoros of the Holy City of Jerusalem and All Palestine and His Holiness Patriarch Pimen of Moscow and All Russia.

The Patriarchs were assisted by Metropolitans—Vassilios of Caesarea and Isidoros of Nazareth (Jerusalem Church), Aleksiy of Tallinn and Estonia, and Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe; the hierarchs of the Jerusalem Church—Metropolitan Konstantinos of Kyriakoupolis; Archbishops—Simon* of Gerasa, Iakobos of Diocaesarea, and Daniel of Tabor. Among the officiants were also Protopresbyter Matfei Stadnyuk, Dean of the Patriarchal Cathedral; Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra; Archimandrite Theodosios Makos (Jerusalem Church), Archimandrite Trifon, Dean of the Patriarchal Domestic Chapels; Archimandrite Nikolai, Head of the Russian Orthodox Mission in Jerusalem; Archpriest Vasilij Serebryannikov, Rector of the Church of the Resurrection (Voskresenie Slovushcheye) in Aksakov Lane, Moscow, and other clerics of the Jerusalem and Russian Churches.

The Liturgy in the Patriarchal Cathedral was attended by Metropolitans—Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Antony of Leningrad and Novgorod; Yuvenaliy of Krutitsy and Kolomna; Aleksiy of Kalinin and Kashin, Sergiy of Odessa and Kherson; Archbishops—Nikodim of Kharkov and Bogodukhov, Leontiy of Simferopol and the Crimea, Vladimir of Krasnodar and the Kuban, Vladimir of Dmitrov, Serapion of Vladimir and Suzdal, Platon of Sverdlovsk and Kurgan,

Gleb of Orel and Bryansk; Bishop German of Tula and Belev; Agafa of Vinnitsa and Bratslav; Anatoliy of Ufa and Sterlitamak; Iov of Zarnitsa; Varnava of Cheboksary and Chuvashia; Khrisanf of Kirov and Slobodskoy; Fodiy of Irkutsk and Chita; and Nil of Michalovce (Czechoslovak Autocephalous Orthodox Church) as well as Archimandrite Naum, Representative of the Bulgarian Patriarch to the Patriarch of Moscow; a great number of bishops and clerics of the Moscow Church, staff members of the department and institutions of the Moscow Patriarchate. Representatives of the Japanese organization "Christian Peace Change" and other foreign guests also present.

The sermon was delivered by Archpriest Sergiy Vishnevsky, Rector of the Church of the Holy Trinity at the Novitskoe Cemetery in Moscow, after the Communion Verse.

The festal moleben was led by His Beatitude Patriarch Diodoros and His Holiness Patriarch Pimen assisted by the hierarchs and clerics who had participated at the Liturgy and other hierarchs and clerics present in the cathedral.

After the moleben, His Holiness Patriarch Pimen greeted the esteemed guest of the Russian Orthodox Church—His Beatitude Diodoros (p. 22), then His Beatitude spoke in response.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, addressed His Holiness Patriarch Pimen in the following words:

"Your Holiness, our beloved Bishop and Father, allow me to congratulate you with all my heart on your name-day, the feast of your heavenly patron—St. Pimen the Great on behalf of the Holy Synod, the episcopate, monasteries and convents, theological schools of the Russian Orthodox Church and all your multimillion faithful in Russia. Your saint's day—the Feast of St. Pimen the Great—has become a festal occasion for all the Russian Orthodox Church. The feast has been enhanced today by the presence of

* Archbishop Simon passed away on September 20, 1981, in Tbilisi.

te of the Jerusalem Church, His
Patriarch Diodoros of the
City of Jerusalem and All Pa-
s, and the hierarchs and clerics
Mother of Churches, the Jeru-
Church, accompanying him.
ayer witnesses Church unity,
expresses Christian love. That
y we have left our dioceses, our
es, our work and everyday cares
her here today to pray together
you and to express our deep love
u.

is year the Russian Orthodox
h, together with Your Holiness,
d the 10th anniversary of your
tial ministry. During this decade
ussian Orthodox Church, headed
ur Holiness, continued to conso-
sisterly relations with all the
odox Churches. She also extended
umenical ties with non-Orthodox
hes. In these ten years you put
rd a number of initiatives, aimed
engthening peace.

u have devoted all your life,
an early age, to our Lord Jesus
; to the service of His Holy
h. You have lived your life under
rotection of the Mother of God.
me, on behalf of the Holy Sy-
o present you with an icon of the
er of God, Who is your Patroness.
sk you also to accept two pana-
and a cross, as a memento of our
or you.

a conclusion allow me to wish
Holiness good health and many
of life. *Eis polla eti, Despot!*"
his response His Holiness said:
ank you, Your Eminence, for your
atulatory address on my name-
I would like to state that I yearn
peace and love among all. But
and love can be attained only
the Lord's help. And I believe and
that the Lord's help will be
wed through the prayers of the
able archpastors, through the
rs of the clergy and flock of the
an Orthodox Church, and our be-
Christian worshippers."

that day, with the blessing of
Holiness Patriarch Pimen, Arch-
p Pitirim of Volokolamsk cele-
d Divine Liturgy and led the

festal moleben in the Church of St.
Pimen in Moscow, the main altar of
which is dedicated to the Holy Trinity
and the southern side-altar—to St. Pi-
men the Great.

On the eve of the Feast of St. Pimen
the Great, September 8, His Beatitude
Patriarch Diodoros and His Holiness
Patriarch Pimen officiated at All-Night
Vigil in the Church of St. Pimen in
Moscow, assisted by the hierarchs and
clerics of the Jerusalem and Russian
Churches.

In the afternoon of September 9,
His Holiness Patriarch Pimen gave a
dinner on the occasion of his name-day.
Among those invited were His Beati-
tude Patriarch Diodoros and members
of the Jerusalem Church delegation;
the representatives of the Japanese or-
ganization "Christian Peace Exchange",
numerous hierarchs and clerics,
as well as other guests. Makhmud
M. Rakhmankulov, First Vice-Chairman
of the Council for Religious Affairs of
the USSR Council of Ministers, P. V.
Makartsev, Vice-Chairman, and other
staff members of the council were pre-
sent at the dinner.

His Beatitude Patriarch Diodoros,
His Holiness Patriarch Pimen, and the
head of the Japanese delegation, Sigeji
Seya, delivered speeches.

M. M. Rakhmankulov delivered a
brief speech in which he pointed out
that Patriarch Pimen devoted great at-
tention to the question of peace. The
Soviet Government, he said, highly
evaluated the work of the Russian Or-
thodox Church, headed by Patriarch
Pimen, in the cause of peace. Thus,
for instance, the meeting of the heads
and representatives of the Churches
and religious associations in the USSR
on disarmament and strengthening
peace among nations, which was held
on June 1, 1981, was greatly apprecia-
ted. The meeting brought wide response
and was supported by numerous reli-
gious figures all over the world. This
important forum contributed much
to the cause of peace. In conclusion,
M. M. Rakhmankulov wished every
success to Patriarch Pimen in his
peacemaking and patriotic activities.

v.

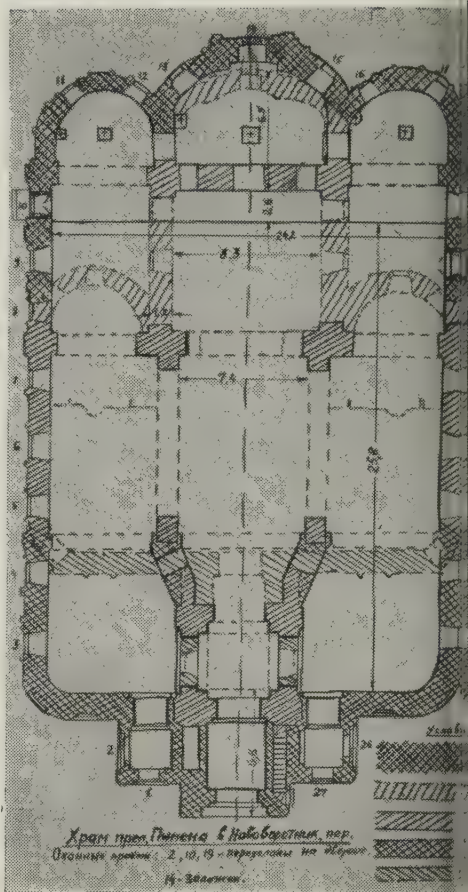
THE MOSCOW CHURCH OF ST. PIMEN THE GREAT

The church thus acquired the size and appearance of our time as shown on the approximate plan. The plan shows the alterations²⁰ which took place from 1880 to 1882 (in the sanctuary part) and in 1892 and 1893 (in the western part); it also shows recent alterations made in the past few decades. The maximum length of the building is approximately 45 metres, its width—27 metres. The actual space of the church being about 600 square metres, it can accommodate from 3,500 to 4,000 worshippers.

When the expansion of the church was completed, the parish council, which was headed from 1885 by the rector, Archpriest Vasilii Mikhailovich Slavsky²¹, and the warden, Sergei Semyonovich Krashennnikov, a merchant, decided to decorate the church in the style of the Cathedral of St. Vladimir in Kiev. The paintings were completed by 1896 and received enthusiastic praise. They were imitated in many parts of Russia.

The paintings in the Kiev cathedral were executed by V. M. Vasnetsov and M. V. Nesterov as well as V. A. Kotarbinsky and P. A. Svedomsky who copied their style. The choice of style for the interior decor was probably made by the well-known architect Fyodor Osipovich Shekhtel²², who was invited by the church council. The draft design of the interior was prepared by F. O. Shekhtel in 1897, as confirmed by his service record. He was also in charge of the whole project. Naturally, the paintings were not all copied and not in full detail from the St. Vladimir Cathedral, in which there are 35 major compositions and 120 pictures of saints, whereas St. Pimen's Church contains only 18 and 120 paintings respectively. N. Morgunov²³ in his monograph points out that V. M. Vasnetsov did not take part in painting the Church of St. Pimen.

It took several years to accomplish the project. On October 7, 1907, "the new splendid, marble, two-tiered iconostasis, constructed by I. A. Orlov on



funds raised by the parishioners, blessed"²⁴, and on December 27 of the year "the Church of the Holy Trinity and the Chapel of the Vladimir Icon of the Mother of God were consecrated and all the murals restored. The cost of the project exceeded 30,000 rubles. The consecration and the Liturgy were conducted by the local clergy in the presence of a large number of worshippers"²⁵.

The roof of the church²⁶ was repaired in 1908.

In 1911, the rector, Father Vasilii Slavsky, was superannuated because of ill health and soon after he died. The place was taken by Archpriest Mikhail Steblev²⁷, who was Second Priest of the church from 1902.

During the Civil War and economic disorganization the church was

Continued. For the beginning see JMP Nos. 9, 10, 1981.

of neglect. The rector had a large and by that time he himself in poor health. However, he himself cleaned the church, the iconostasis and the icons. In 1922, he fell ill and a year later.

Archpriest Nikolai Bazhanov,²⁸ who had been serving in the church as Senior Priest from 1920, was appointed rector in his place.

Active and energetic, with five years of teaching experience, Father Nikolai was able to revive parish life during the most difficult years of ecclesiastical disorders, including the Renovationist (*Obnovlenchestvo*), the "Living Church" (*Zhivaya Tserkov*) and other schisms.

In the years 1923-1936, the church remained Orthodox. Father Nikolai was loved by faithful sons of the Church: Father Vladimir Sokolov, formerly the rector there, Protodeacon Aleksandr Golunov and the young precentor, Pimen (now His Holiness the Patriarch), who conducted a large number of young people from 1928 to

1936. It was apparently in 1936 that Archpriest Leonid Bagretsov, who used to be an active Renovationist in the church, was appointed rector (Father Nikolai²⁹ was soon transferred to another church).

It is also known that the leader of the Renovationists, Aleksandr Vvedensky, who entitled himself "metropolitan," took over the church in December 1936.

Another active Renovationist, Archmonk Sergiy Larin, was also transferred to the church in 1937 and remained there for nearly a year³¹. Many other leaders of the Renovationists also served there.

The years of the renovationists' "administration" left a sad mark on the church and its condition: it had not been cleaned, the murals were covered with a thick layer of soot and dust, the paint was peeling off and the plaster was crumbling in places. What is more, the highly revered Kazan Icon of the Mother of God, which had been translated to the Church of the Kazan Icon of the Mother of God in Sushchevo, was not (painted on glass).

In September 1946, the church was returned to the jurisdiction of the Pat-

riarchate at the request of A. I. Vvedensky's sons after the death of their father († July 25), which marked the end of the Renovationist movement.

An Orthodox rector, Archpriest Nikolai Chepurin³², was appointed to the church on September 1 of that year. He was summoned from the city of Frunze to take up the office of assistant rector of the Moscow Theological schools. On October 23, he was appointed Rector of the Moscow Theological Academy and Seminary. But the strain was too great for him and on February 7, 1947, Father Nikolai died.

He was succeeded as rector of the church by Archpriest Mikhail Golunov³³, who immediately won the sympathy of the parishioners by his zealous care of the church, considerate attitude to his flock's spiritual needs, his fervent prayers and organizational talent.

Being a gifted precentor, Father Mikhail Golunov did a great deal to raise the standard of singing in his church.

With the blessing of Father Mikhail, the most devoted of his spiritual children took part in the restoration of the church. The major repairs were done by specialists, and it was at that time that the pyramidal chandelier was replaced with ten new ones made in the Byzantine style.

The Divine Liturgy, after the completion of the major repairs, was celebrated on October 31, 1948, by His Holiness Patriarch Aleksiy. In his address His Holiness thanked those who had worked to renovate the church into "a likeness of Heaven".

His Holiness Patriarch Aleksiy presented citations to the rector, Father Mikhail Golunov; the warden, P. I. Semyonova; her assistant, A. I. Polozova, and to the painters G. I. Lapshin and A. M. Vasiliev³⁴.

Serving in this church together with Father Mikhail were Father Vasilii Ivanovich Skvortsov, a gifted preacher and icon-painter; Father Aleksandr Vetelev³⁵, an experienced pedagogue who lectured at the academy and seminary; and Father Sergiy Monakhovich, a man of education, a physician in the past.

Vyacheslav Grigoriev was the Protodeacon, formerly Third Protodeacon in the Church of Christ the Saviour. He

was soon replaced by Protodeacon Vasilii Kholiavko³⁶ who possessed a strong, beautiful voice. Nikolai Morozov³⁷ was Second Deacon.

The church continued to be improved by Archpriest Valerian Nikolaev³⁸, who was appointed rector on August 4, 1949, and who had by that time more than a quarter century of pastoral experience. Although he had served in this church only a little over a year (until October 1950, when he was transferred to the post of auditor in the Ryazan Diocese), the restoration of nearly all the 17th-18th century icons and ornamentation was completed within that period. The sacristy containing the vestments of the priests and deacons, was partly restored; the gilding of the cupolas and crosses on the church and belfry and the painting of the façade was in progress.

For the enhancement of the choir Father Valerian invited leading vocalists from the conservatoire. The choir was at that time conducted by Konstantin Ivanovich Anosov. Father Valerian also invited experts to restore the Kazan Icon of the Mother of God painted on glass which was broken by the Renovationists.

The rectorship of Father Valerian witnessed the translation by His Eminence Metropolitan Nikolai (Yarushevich)³⁹ of Krutitsy and Kolomna of his seat to this church.

After Father Valerian, the acting rector of the church was the above-mentioned Archpriest Vasilii Skvortsov. Vladyka Nikolai was its Honorary Rector until his return to the Church of Sts. Peter and Paul in Preobrazhenskaya Square.

In January 1951, Archimandrite Leonid Lobachev⁴⁰ was appointed rector of St. Pimen's Church. Shortly before he had returned from Jerusalem where he had been the Head of the Russian Orthodox Mission. He was a strict and just pastor, and a brilliant preacher; he told his congregation many interesting things about the Holy Land. The repair and restoration of the church continued

successfully under him and the sacristy was replenished with new vestments.

It was during his term of office Protodeacon Vladimir Prokimnov⁴¹ began to serve in this church and continued for nearly a decade. He was a musically gifted man deeply devoted to the Church, a representative of the school of Moscow protodeacons.

Archimandrite Leonid was then elected to the episcopate and on June 1, 1953, Father Nikolai Bazhanov became the new rector. Father Nikolai served in this church from 1923 to 1953. Also serving at that time was Archpriest Ioann Krylov⁴², a deeply spiritual man who led a saintly life; a wise pastor and man of prayer who had followed the thorny path to Christ. Whom he always interceded for all who asked for his prayerful help.

A year later, Father Aleksey Lavrenko was appointed to this church right after his graduation from the seminary. He was destined to serve there for nearly 22 years.

In May 1957, Father Nikolai was perannuated, and Archpriest Leonid Iloviov was appointed rector.

On February 14, 1958, Archpriest Boris Pisarev⁴³ was assigned to head this parish. An experienced organist and a gifted precentor, who had composed ecclesiastical music, this enterprising and vigorous priest quickly won the respect of the parishioners of St. Pimen's Church. During his term of office central heating was installed in the church; the white stone floor, repaired and cracked in many places, was repaired; a ventilation system was installed in and the roof repaired; storage rooms for church requisites were built beneath and by the church; a new wall was erected on the western and southern sides of the church and other improvements made.

At this time too, Father Nikolai Iloviov⁴⁴ was appointed Second Priest. He was a zealous and erudite pastor who had served with Father Boris Iloviov in the church in Maryina Roshcha.

¹⁰ The archives of the Construction Department of the Moscow Guberniya Administration for 1879-1900 contain an application of the Moscow Conspiry to enlarge the church, a protocol on the consideration of this application, a positive conclusion on the project and an explanatory note by the author of the project, Architect D. A. Gushin. (See the Central State Historical Archives, No. 54, op. 136, No. 14(13) pp. 103-106.)

¹¹ Archpriest Vasilii Mikhailovich Slavsky (1841-1911) was born in the Orel Guberniya; graduated from the Moscow Theological Academy with a magister's degree. In 1866-1874, he taught at the Pskov Seminary. In 1875-1884, he was teacher of theology and priest of the Higher Technical School, and later also of the 2nd Gymnasium for boys. From 1885 to the end of his life he was the rector of St. Pimen's Church. From 1901—Superintendent Dean of the Nikitsky Deanery in Moscow.

¹² Fyodor Osipovich (Iosifovich) Shekhtel (1859-1926)—an academician; considered himself a pupil of V. M. Vasnetsov; he was interior designer of several buildings and churches: in the monastery of St. Daniel; the Church of Christ the Saviour in Ivanovo Voznesensk (1896); a church of the Convent of the Nativity of the Blessed Virgin in Moscow (1899), etc. A photograph of the iconostasis of St. Pimen's Church with a caption mentioning F. O. Shekhtel as its designer was published in the *Yearbook of the Moscow Archaeological Society* (3rd edition, 1912-1913, p. 7).

¹³ N. Morgunov. Viktor Vasnetsov. Moscow, 1962.

¹⁴ *The Moscow Church Gazette* (further on MCG), No. 43, 1907, p. 1334.

¹⁵ MCG, 1908, No. 1, pp. 31, 32.

¹⁶ Central State Historical Archives (CSHA), folio 454.

¹⁷ Archpriest Mikhail Nikolaevich Steblev (1873-1923), after finishing the Bethany Seminary, enrolled in 1894 in the Moscow Theological Academy, and graduated with a candidate's degree, served as a reader in the Church of the Ascension near Serpukhovskie Vorota. In 1902, appointed Second Priest to St. Pimen's Church (up to that time there was no Second Priest in the church).

¹⁸ In 1911, Father Mikhail was made rector and Father Veniamin Smirnov, formerly deacon in the Church of Sts. Florus and Laurus the Martyrs [2], Second Priest.

¹⁹ Archpriest Nikolai Pavlovich Bazhanov (1890-1959) came from a family of Moscow artisans, finished a city school, then the theological seminary and in 1917 graduated from the Moscow Theological Academy. In 1917-1923, worked as a teacher. In 1923-1936, served in St. Pimen's Church, then in the Church of the Ascension in Nikitskaya Street, in the Cathedral of the Epiphany in Dorogomilovo from 1938 to 1953, in the Church of the Resurrection (Voskresenie Sloveshcheye) in Bryusovskiy Lane, then he was appointed again to St. Pimen's Church where he continued to serve till his retirement in May 1957.

²⁰ According to 1936 documents in the archives of the Moscow Patriarchate, Third Priest was Archpriest Feodor Nikolsky, Fourth Priest—Archpriest Vladimir Sokolov, and Fifth Priest—Archpriest Stefan Markov; the protodeacons were Mikhail Toluzakov and Sergiy Tikhomirov.

³⁰ Aleksandr Ivanovich Vvedensky (1889-1946), one of the leaders of the Renovatianist schisms. Died unreconciled with the Mother Church.

³¹ Sergiy Larin repented and was readmitted to the Mother Church. Died as Archbishop of Yaroslavl in 1967. See: Metropolitan Manuil. *A Catalogue of Russian Hierarchs Renovatianists*. Chelobskary, 1956 (typescript).

³² Archpriest Prof. Nikolai Viktorovich Chepurin (1881-1947), born in Kharkov Guberniya, finished a seminary, then the Faculty of Law of the Kiev University. Ordained to the priesthood in 1903 and served in Pavlovsk, Kharkov Guberniya. Worked as a missionary for a long time. Went to England to study natural sciences and theology at the leading universities there. From 1911 was a missionary in the Novgorod Guberniya, from 1914—in Petrograd. Published several apologies. From 1915 attended lectures at the Petrograd Theological Academy and received the candidate's degree. From 1919, he was the Prorector of the Petrograd Theological Institute and Higher Theological Courses (until 1928) and lectured on several disciplines. In 1927, received the magister's degree for his work "The Animistic Theory of the Origin of Religion". From 1930 to 1945 worked on different civil building projects (see JMP, No. 3, 1947, pp. 17-23).

³³ Archpriest Mikhail Fokievich Golunov (1884-1956) graduated from the Orenburg Theological Seminary, was a superintendent dean in Uralsk. Member of the Local Council of 1917-1918. From 1925 to 1933—Rector of the Moscow Church of St. Clement; in the 1940s—of the Church of the Resurrection (Voskresenie Sloveshcheye) in Bryusovskiy Lane, then in St. Pimen's Church (from February 15, 1946 to 1949). In 1949-1953, rector of the Dormition Cathedral in Vladimir and secretary of the diocesan administration. From 1953 served in the Church of the Tikhvin Icon of the Mother of God in Moscow and the following three years as rector of the Church of All Saints in Sokol (see JMP, No. 6, 1956).

³⁴ See: JMP, No. 12, 1948, p. 66.

³⁵ Archpriest Aleksandr Andreyevich Vetelev (1892-1976)—Doctor of Theology, professor at the Moscow Theological Academy (see JMP, No. 10, 1976).

³⁶ Archpriest Vasilii Matveyevich Kholyavko—since 1967 Rector of the Church of the Kazan Icon of the Mother of God in Kolomenskoe, Moscow (see short article on his 80th birthday in JMP, No. 9, 1980, pp. 41-42).

³⁷ Now protodeacon at the Holy Trinity Cathedral in Podolsk, Moscow Region.

³⁸ Archpriest Valerian Nikolaevich Nikolaev was born in Moscow in 1891. Finished a school of commerce. Was in the Red Army during World War I and the Civil War. After demobilization, for a short period was in charge of the Kazan Railway. In 1920 passed the extramural examinations of the Samara Theological School and was ordained deacon. Several years later passed the examinations for the seminary course and was ordained presbyter. Moved to the Moscow Region and served, first in Nakhabino (1923-1928) and then in Moscow. From 1935—again the Moscow Region. Served for several years in Novoselki (Ivanfeyevka), and after the war in the Dormition Church in Gonchary, Moscow. Simultaneously

studied at the theological institute, which became the academy in 1946, and graduated from it in 1949. In 1949-1950 served in St. Pimen's Church, where he had helped in the days of Father Nikolai Chepurin. In 1949-1953—diocesan auditor in Ryazan. Then served in different Moscow churches.

Despite his advanced age, Father Valerian continues his pastoral ministry in the Church of the Nativity of Christ in Izmailovo.

³⁹ Metropolitan Nikolai (secular name Boris Dorofeyevich Yarushevich; 1891-1961) was born in Kovno into the family of a priest, finished a gymnasium, entered a university and in a year's time transferred to the St. Petersburg Theological Academy. Graduated with honours in 1914 and was offered the post of lecturer. That same year decided to take monastic vows under the influence of the schemamonsks of the Valaam Monastery. In October 1914, already a hieromonk, he went to the front as a regimental chaplain. Soon returned to St. Petersburg and in 1915 became a teacher at the seminary; in 1917 defended a thesis for a magister's degree on a historical theme.

In 1918—Dean of the Peterhof cathedral and in the following year—father superior of the St. Aleksandr Nevsky Lavra in the rank of archimandrite. In 1922, was consecrated Bishop of Peterhof (until 1940). During this period he was also administrator a. i. of other dioceses. In 1940, he was made Archbishop of Volyn and Lutsk, Exarch to the Ukraine (in the dignity of metropolitan from March 9, 1941). From July 15, 1941—Metropolitan of Kiev and Galich. From February 1942 to September 1943—Metropolitan Sergiy's vicar in administering the Moscow Diocese. Was appointed by a government decree member of the extraordinary commission investigating the atrocities of the nazi invaders. From January 28, 1944—Metropolitan of Krutitsy (and Kolomna from March 25, 1947). On April 11, 1949, received the Doctor of Theology degree for his numerous works. On June 21, 1960, relieved of the post of Head of the Department of External Church Relations which he held since the department was founded in April 1946. On September 19 of that year he was released from the post of Metropolitan of Krutitsy and Kolomna. On December 13, 1961, died in the

Botkin Hospital after a heart attack. The Vladimir Metropolitan is remembered by Muscovites as an ardent preacher and a vigorous and enterprising hierarch (see, also, *JMP*, No. 1, 1962).

⁴⁰ Archimandrite Leonid (secular name Il'ya Khristoforovich Lobachev; 1896-1967)—subsequently an archbishop (see *JMP*, No. 9, 1967, p. 2).

⁴¹ About Protodeacon Vladimir Dmitrievich Piskunov (1890-1973) see *JMP*, No. 11, 1973.

⁴² Archpriest Ioann Alekseyevich Krylov (1888-1957). In 1905-1907 served as a reader, then deacon and, finally, in 1922-1934 as priest in the city Church on Listy, Moscow. Before his appointment to St. Pimen's Church he served in the Vladimir Region.

⁴³ About Archpriest Boris Sergeyevich Pisarenko (1905-1981) see *JMP*, No. 12, 1981.

⁴⁴ Father Nikolai Ivanovich Rafalsky (1890-1967). He was a delicate child from birth. His mother prayed fervently and in her soul dedicated the infant to God, and he got well. She also begged Father Ioann Sergiev to pray that her child would be cured and the priest replied that the child would recover.

He finished a seminary before the Revolution and then studied economics at the institute. Served in the army for a long time. He was musically gifted and was obviously trained. He lived in Leningrad in an apartment presented to his father by the famous singer, F. I. Shalyapin. He organized a youth choir in one of the churches in Leningrad. Then he fell seriously ill and vowed to God to devote himself to His service if he got well. After the war, in 1946, he was ordained priest and appointed to the village church in Likhachyovo, Moscow Region, where he served diligently for nine years, putting the parish into excellent order. He was then transferred to Moscow to serve in the Church of the Resurrection (Voskresenie Sloveshcheye) in Bryusovskiy Lane and then to the church in Maryina Roshcha. He served St. Pimen's Church for a period of three years and was superannuated for reasons of health. Father Nikolai was buried in the cemetery (Nikolskoe Station on Gorky Railway line), near the Church of St. Nicholas. He contributed a number of articles to *The Journal of the Moscow Patriarchate*.

SOURCE MATERIAL

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[4] N. P. Rozanov, *Opisanie Moskovskikh tserkvei, uchinennoe Moskovskoi konsistoriei v 1817 g.* (A description of the Moscow churches put out by the Moscow Consistory in 1817). Readings in the Society of Russian History and Old Literature, Moscow, 1874, Bk. 4.

[5] Yu. M. Ovsyannikov, *The Novo-Devichy Convent*. Moscow, 1968.

[6] *Sobor svyatogo ravnoapostolnogo knyaza Vladimira v Kieve* (The Cathedral of Prince St. Vladimir, Equal to the Apostles, in Kiev). Publication of S. V. Kulzhenko, Kiev, 1905.

[7] N. Skvortsov, *Materialy po Moskovskoi eparkhii za XVIII vek* (Materials about Moscow and the Moscow Diocese of the 18th century). Moscow, 1914.

[8] A. Martynov, *Moskva. Podrobnoe istoricheskoe i arkheologicheskoe opisanie goroda* (Moscow. A detailed historical and archaeological description of the city). Moscow, 1866. Vol. 1.

Deacon SERGIY GOLUBTSOV

(To be concluded)

RUSSIAN PILGRIMS VISIT HOLY MOUNT ATHOS

At the beginning of August 1981, a group of pilgrims of the Russian Orthodox Church, led by His Eminence Metropolitan Antony of Leningrad and Novgorod, visited Holy Mount Athos. Information on the composition of the group was published in *Journal of the Moscow Patriarchate*, No. 9, 1981, p. 3.

On the eve of the departure, Vladimir Antony read an akathistos and a khoros before the Icon of St. Nicholas in the Leningrad Cathedral Church of the Holy Epiphany.

At the Athens airport, we were met by Archpriest Stephanos Avramidis, Secretary of the Department of External Church Relations of the Church of Greece; Archimandrite Hieronymos, General Secretary of the Synod, and others accompanying them. Metropolitan Antony and Archbishop Vladimir Dmitrov, Rector of the Moscow Theological Academy, paid a visit to the Ministry of Foreign Affairs of Greece and also to the USSR Embassy.

On the evening of August 4, a motor-launch left the landing of Thessaloniki. Soon, in the twilight, we began to discern the dim outlines of the Athosite seacoast.

In the Monastery of St. Panteleimon we were met by the brethren of the monastery, headed by the father superior, Archimandrite Ieremia. In the cathedral church we reverently kissed the forehead of the Great Martyr and Saint Panteleimon, which is kept in a silver reliquary. This is the principal shrine of the cathedral.

According to a monastic custom, Metropolitan Antony held a thanksgiving khoros in the cathedral church for the safe arrival of the pilgrims on the Holy Mountain. The morning service was conducted in the Cathedral of the Protecting Veil of the Most Holy Mother of God. This cathedral is situated on the top floor of the main building. Divine services are conducted there in Church Slavonic. According to the tradition, adopted in 1875, divine services in other churches of the St. Panteleimon Monastery may be conducted both in Church Slavonic and in Greek.

We visited Old Russik, a secluded and quiet cloister, in which Russian monks had fulfilled their pious obediences for several centuries (12th-18th).

Up to 1869, the buildings of Old, or Highland, Russik were in ruins, then its restoration was begun by the brethren of St. Panteleimon Monastery. Two churches survived there: the Church of the Great Martyr St. Panteleimon and the Church of the Pochaev Icon of the Mother of God. Hierodeacon Pakhomiy carries out his obedience in Old Russik; before coming to Mount Athos he was a resident of the Pochaev Lavra.

In the morning of August 6, we went to Karyes—the monastic capital of Athos, situated near the centre of the peninsula.

In the cathedral square we were met by the representatives of the Koinotes. Metropolitan Antony was vested in a hierarchal mantle and to the singing of "It Is Meet" all entered the ancient Cathedral of the Dormition of the Most Holy Mother of God where a short moleben was held. Schema-Archimandrite Mattheos greeted the guests on behalf of the Koinotes, wishing us not to be tourists but reverential pilgrims, observing the holy traditions of Mount Athos. In his response, Metropolitan Antony thanked the esteemed gathering for the opportunity to visit Holy Mount Athos and conveyed the good wishes of the Russian Orthodox Church. Then all kissed the miraculous icons of Christ the Saviour and the Mother of God "It Is Meet", which are kept in the synthronon.

From the cathedral church, the pilgrims went to the building of the Koinotes, situated in the cathedral square.

The Koinotes is the supreme administrative organ of the Holy Mountain. It is, in its way, a permanent Synod, consisting of twenty representatives, one from each monastery. The Koinotes discusses and decides the general affairs of the Holy Mountain, acts and agreements between cloisters are concluded as well. At the Koinotes we were received by its protos (chairman), Schema-Archimandrite Mattheos, the representative of the Vatopedi Monastery.

stery; present also were representatives of some other monasteries. Metropolitan Antoniý handed the letter from His Holiness Patriarch Pimen and the presents of the Russian Orthodox Church to the elders of the Koinotes.

After the visit to the Koinotes the members of the delegation were received by Dimitrios Tsamis, Governor of Athos.

Then some of the pilgrims visited the Skete of St. Andrew, closely linked with the history of Russian monasticism on Mount Athos as well as with the history of Russia. Unfortunately, there are no monks in the skete at present.

In Karyes we paid a visit to the representation (konakion) of the St. Panteleimon Monastery, where we were received by a member of the Koinotes, Father David. Then a part of our delegation went to the neighbouring Kutlumush Monastery, founded in the 12th century by the Byzantine Emperor Alexius Comnenus. In the grounds of the monastery there is a cell of the Great Martyr St. George, in which the famous hermit Cyprianos lived and prayed in the second half of the 17th century; he was martyred by the Turks for the Christian Faith (1679).

In the afternoon of that day, we went to the Great Lavra—the farthest from Karyes. Our way passed not far from the Iveron Monastery, where we went by car to pay a call. Soon, in front of us the Clement quay came into view, upon which, according to tradition, the Mother of God had landed from a vessel tossed by storm and where, at the end of the 10th century, She had bestowed Her most pure icon to the dwellers of the Iveron Monastery through Her chosen hermit, Carviil. To the left of the entrance to the monastery there stands a small church; the miraculous icon of the Mother of God, called the "Iberian" or "The Gate-Keeper", is in its iconostasis.

Together with the brethren of the Iveron Monastery we sang a hymn of glorification to the Blessed Virgin. Before the icon stands a silver candlestick, which was donated together with a beautifully wrought precious riza by Moscow pilgrims in 1818.

Then we were invited to the Cathedral of the Dormition of the Mother of

God which is adorned with old Greek and Russian icons. By the western wall of the inner narthex there is a marble tomb with the relics of the three holy founders of the cloister: Sts. John Euthymius and George of Iveron.

On the road from the Iveron Monastery to the Lavra of St. Athanasius we saw a high tower (*pirg*) on a steep, rocky, cliffy wilderness descending down to the sea. Its history goes back to the end of the 12th century, when Pope Innocent III tried to Latinize Mount Athos—an important centre of Orthodox monasticism. The papal envoy founded the Catholic Monastery of Amalfi (or Omorfono); its ruins are still visible on the shore. At the Lavra of St. Athanasius we went to the cathedral church, where a thanksgiving moleben was held, then we inspected the cloister. This monastery was founded in 963 by St. Athanasius of Athos at the foot of the eastern slope of the enormous Diphone spur. The Great Lavra has always occupied first place in the hierarchal list of the Athonian monasteries. At present more than 500 monks live in the Lavra, and over 300 hermits dwell in the sketes, cells and caves, dependent on the Lavra.

The walls and vaults of the cathedral church were painted by Monk Theophanes of Crete in 1535. The deeply-revered icons of the Saviour and the Mother of God—a gift of Emperor Andronicus Palaeologus—are kept here; on the column of the right clerosthere is a full-length image of St. Athanasius donated by Voivode Wladyslaw of Hungro-Walachia in 1521; above the South Door of the sanctuary there is a small icon of the Saviour, which belonged to the Byzantine Empress St. Theodora, who was a restorer of icon veneration. By the western porch of the cathedral, under a canopy of thousand-year-old cypresses planted by St. Athanasius himself, there is a baptistry with a cupola resting upon eight marble columns. Inside the baptistry there is a large bowl, hewn out of a block of marble, and used for the blessing of water at Epiphany. The baptistry and the bowl were made in 1060 under Hegumen Ioannis.

In the monastery grounds there is also the Church of the Presentation of

Blessed Virgin in the Temple. Her aculous Icon "Kukuzelissa" is kept here; before this icon, St. John Kuku-sang an akathistos and was con-ed by the appearance of the Heavenly en. Two small churches adjoin the edral: the Church of St. Nicholas and the Church of the 40 Martyrs of eastea. In the latter is the tomb of Athanasius, the founder of the Lavra. His staff and iron cross are also t there.

Next day we said good-bye to the pitable Lavra and returned to the Panteleimon Monastery, travelling length of the Athos peninsula.

Our next pilgrimage was to Castamonit Monastery, which is located from St. Panteleimon Monastery at a tance of three hours' walk across e mountain and forest, in a deserted d silent place. The cathedral church the Castamonit Monastery was ected in honour of the Protomartyr, chdeacon St. Stephen, in 1860-1871, e place of an old church, it was anced mainly by money received m Russia.

Along with the cathedral of the mo-stery one should mention the Chapel the Blessed Virgin, in which the icon the Mother of God "The Gate-Keep-" (Gk.—*Portaitissa*) is kept. A onk of the Holy Mountain recollects hat a deep impression the cloister d made on him: "modest and poor, at in many respects of asceticism eerving preference to others". On the ay to this monastery, where we went a foot, we passed by the Xenoph and okhiar monasteries. The nearest clois-er on the road from St. Panteleimon onastery to Daphne is the Monastery Ksiropotam, to which our pilgrims et out. It is one of the oldest monaste-es. The cathedral church of the mo-astery is dedicated to the 40 Martyrs i Sebastea. In this cathedral there is e largest fragment of the Holy and ife-Giving Cross of the Lord among ose on the Holy Mountain: the piece o which the most pure feet of the Sa-iour were nailed (a gift to the mona-tery from Emperor Romanus I). In e cloister there are about 30 monks, hey follow an idiorrhhythmic life; in the athonite diptych the Ksiropotam Mona-tery holds the eighth place.

The divine service on August 9 (Ju-ly 27), the Feast of the Great Martyr and Healer St. Panteleimon, is espe-cially dear to us. Monks from other Athonite monasteries and sketes, as well as pilgrims from Greece and other countries, arrived at the monastery to attend its patronal feast. All-Night Vigil began in the evening of August 8, and continued up to approximately 5 a.m. After a short rest the clergy and worshippers gathered again in the Cathedral of the Great Martyr and Healer St. Panteleimon. The solemn Divine Liturgy was led by Vladyka Antoniyy. After the Liturgy, all the guests assembled in the *archondarikon* (a hall for the reception of pilgrims, which Russians fondly call *fondarik*). The hegumen of the Russian cloister, Archimandrite Ieremia, thanked all the participants in the celebrations for their holy prayers and His Holiness Patriarch Pimen for his unremitting attention to the Russian cloister on Mount Athos. Archbishop Vladimir of Dmitrov, the MTA Rector, replied to the greetings. He addressed the dwell-ers of the Holy Mountain on behalf of the pilgrims of the Russian Church in the following words:

"Beloved brethren, dwellers of the Holy Mountain, the whole Orthodox and non-Orthodox world is looking upon you with great hope. Our small group of pilgrims represents here the entire Russian Orthodox Church. The Russian believers utter the word 'Athos' with trepidation and reverence. We know and believe that today, on the patronal feast of the Russian St. Panteleimon Monastery, the eyes of the Russian Orthodox people are turned to the Holy Mountain. You, the dwell-ers of the Holy Mountain, are the chos-en ones of the Mother of God, that is why we firmly believe in the efficacy of your prayers. Today mankind needs greatly your holy prayers for peace, unity, brotherhood and love. You must show these Christian virtues just as you do now. We believe, that there will always be unity and brother-hood in the Athonite monastic family. For this we pray here, in this cloister, in which the Great Martyr St. Panteleimon has gathered us, entreating the Mother of God to intercede and pro-

tect all the dwellers of the Holy Mountain."

According to an ancient monastic tradition, any pilgrim can receive shelter and food gratis in an Athonite cloister.

The brethren spared no effort in preparing for the patronal feast, bringing of the best from the monastery's gardens and orchards. At All-Night Vigil and Divine Liturgy an excellent Greek choir, composed of the best Athonite singers from the cells of the starets Schema-Hieromonk Daniel, Kotunaki, and other localities, sang in turn with a Russian choir.

August 10 was the last day of our visit to Mount Athos.

The Dokhiar Monastery, founded in the second half of the 10th century by the cellarer (Gk.—*dokhiar*) of the Great Lavra, St. Euthymius, a disciple of St. Athanasius of Athos, was the first cloister we visited on that day.

The cathedral church of the monastery is dedicated to the Archangels Sts. Michael and Gabriel. We went to the cathedral in procession, led by Metropolitan Antoni; then a short moleben was held there. Next to the Cathedral of the Archangels there is the small Church of St. Nicholas, built by the first hegumen of the monastery, St. Euthymius. The icon of the Mother of God "Swift to Harken", one of the most revered icons on Athos, is kept in this church. In Russia this icon has been particularly loved since olden times. In 1873, in Moscow, a gilded riza of silver was made with money donated by Russian philanthropists, and placed on the icon "Swift to Harken". Before this icon our pilgrims sang a hymn of glorification to the Blessed Virgin and then reverently kissed it.

After a cordial parting with the brethren of the Dokhiar Monastery we went to the Xenoph Monastery, situated, just as the Dokhiar Monastery, on the coast of Athos Peninsula.

The cathedral church of the monastery was built in 1809-1819 and dedicated to the Great Martyr St. George the Victorious. It is the largest cathedral among those of the Greek monasteries on Athos, it is only exceeded in size by the churches built by Russian monks in the St. Panteleimon Monastery, as

well as in the sketes of St. Andrew and St. Elijah the Prophet and in Old Rusik. Among the holy shrines of the Xenoph Monastery there is the miraculous icon of the Mother of God "Hodegetria", which was formerly in the Vastopedi Monastery, but in an unfathomable way it was translated twice to the Xenoph Monastery. In the cathedral there are no murals, it is adorned only by two mosaic icons representing St. George and Demetrius the holy martyrs. There we also said a short moleben and then, cordially seen off by the cloister's brethren, we proceeded on to the Monastery of Simopetra.

In architecture and location this cloister differs greatly from all the Athonite monasteries: it is built on top of a cliff, at a height of 230 metres above sea level. Add to this the height of the seven-storey building of the monastery, towering above the cliff, and you can imagine clearly the grandeur of this structure.

The monastery literally hangs over the abyss. One can only guess, what superhuman effort and what architectural skill were necessary to build this cloister. Its founder St. Simon called this cloister New Bethlehem, but after his death the name of Simopetra (*petra*—Gk. rock) became attached to it in memory of the founder, who had prayed there on a rock in the cave.

A steep path leads up to the monastery. We ascended this almost inaccessible and impassable path to meet the cloister's brethren, waiting for us in the *archondarikon*. At present there are 60 monks living in the Simopetra Monastery, some of them entered the cloister after graduating from the Theological Faculty of the Athens University. The famous starets, Paisiy Velichkovsky, the founder of the Skete of St. Elijah the Prophet on Mount Athos, who played a big role in the renovation of monastic life in Russia, lived here for some time in 1762. The monks of the monastery made a special note of the fact that after the fire of 1891 generous donations from Russia were of decisive importance in the restoration of the dwellings and churches of the cloister.

We took our leave of the hospitable monks and proceeded on our journey

headed for the Dionysiou Monastery which is situated on a cliff. A hermit, St. Dionysius, lived there in the middle of the 14th century. The Dionysiou Monastery, named in honour of an ascetic, was founded in 1370-1374 by the Byzantine Emperor Alexius III Palaiologos at the petition of St. Dionysius himself. In the monastery we saw a cross with a fragment of the Holy Life-Giving Cross of the Lord, the miraculous icon of the Mother of God, before which Patriarch Sergius of Constantinople (610-638) read, for the first time, a thanksgiving akathistos to the Mother of God in memory of the victory over the Persians and Scythians, who besieged Constantinople in 626.

If one goes to the east, along the northern coast of the Holy Mountain, one can see the Monastery of St. Paul. Great and small sketes are situated further on. Unfortunately, we had no time to visit this monastery. We could only see its stone walls from the deck of our motor-launch. The monastery seems to be leaning against the cliff, is surrounded by a stone wall with merlons and loopholes, wooden cells clinging to the walls, the whole makes an indelible impression.

The shore became steeper, the summit of Mount Athos appeared before us in all its majestic beauty. There are big monasteries round the top of the mountain, on its sheer and bare cliffs and in canyons. Only hermits and sketes live there. We sailed past the walls of the sketes of St. Anne (the great one and the small one), Karoulia, Kavsokalyvia and others, situated on the spurs and in the clefts of the rocks of the southern and south-eastern extremities of the Holy Mountain.

The Skete of St. Anne is situated among cliffs hanging over the bay, not far from the shore. It is the oldest skete on Athos, founded in the 10th century.

The Skete of Karoulia was also founded in the early days. This place is considered the most uninhabited on Athos; the way there is not only difficult but also dangerous. Nowhere, but at this place can one comprehend completely the meaning of the canticle: "Hermits, living outside this vain world, yearn constantly for God."

The sun was setting when our motor-launch moored to the landing of the Grigoriou Monastery. This cloister is situated on a cliff, at a height of 20 metres above sea level. According to the manuscript codex, which is kept in the library of the cloister, the monastery was founded by St. Gregory of Sinai at the beginning of the 14th century.

We went to the Cathedral of St. Nicholas, where there is an ancient icon of the Mother of God. After venerating at the holy shrines, which are carefully preserved there, we had a talk with the brethren of the monastery.

Next day we were in Salonika. Metropolitan Panteleimon of Thessalonica gave an audience to our pilgrims, present also was Metropolitan Pankratos (Constantinople Patriarchate). The audience was held in the yard, adjoining the ancient Cathedral of the Great Martyr St. Demetrius of Thessalonica where his holy relics rest.

The tomb of the Great Martyr St. Demetrius is in the northern part of the cathedral. A slab of marble with a big four-pointed cross rests on the tomb of St. Demetrius. According to a Russian pilgrim, who was there at the time of the Turkish dominion, on the tomb of the saint, Muslim Turks always kept a burning icon-lamp, filled with olive oil.

On August 13, we arrived in Athens. In the building of the archbishopric we were received by the Primate of the Church of Hellas, Archbishop Seraphim. During the reception Vladyka Antoniyy presented to him the salutatory message from His Holiness Patriarch Pimen. After the audience, Metropolitan Antoniyy and Archbishop Vladimir paid a visit to the Soviet Embassy, where they were received by His Excellency V. F. Kaboshin, Ambassador Extraordinary and Plenipotentiary of the USSR to Greece.

On August 14, the pilgrims visited the town of Neoprokopion, where Metropolitan Antoniyy celebrated Divine Liturgy in the Church of St. Ioann the Russian (1730) (see *JMP*, No. 8, 1980).

On August 15 and 16, the members of the delegation participated in divine services at the Penteli Monastery, near Athens. A great number of believers had come for the Feast of the Dormi-

tion of the Mother of God (according to the New Style). In his address to Metropolitan Antony, the father superior of the monastery, Bishop Chrysostomos, noted the importance of regular mutual visits of representatives of the Russian and Hellenic Orthodox Churches, which contribute to the strengthening of relations between our peoples.

Our meeting with His Beatitude Nicholas VI, Pope and Patriarch of

Alexandria and All Africa, who had arrived in Greece after his visit to the USSR, became for us a memorable event. At the dinner, given after the divine service in the refectory of the monastery, Pope and Patriarch Nicholas VI and Metropolitan Antony exchanged speeches.

The pilgrims returned to their homeland on August 17.

Archimandrite AVGUSTIN
Docent at the LT

IN THE DIOCESES

Chernigov On March 8, 1981, For-
Diocese giveness Sunday, Arch-
bishop Antony of Chernigov and Nezhin
celebrated Divine Liturgy—assisted by
the cathedral clergy and, on the eve,
officiated at All-Night Vigil in the Ca-
thedral Church of the Resurrection in
Chernigov. During the Liturgy, the
Vladyka ordained Deacon Ioann Chuiko
presbyter to serve in one of the pari-
shes of Sumy Diocese (of which Arch-
bishop Antony is administrator a. i.) and
ordained Reader Sergiy Krashennin-
kov deacon.

On Monday, Tuesday, Wednesday,
Thursday in the first week of Lent,
Vladyka Antony read the Great Canon
of St. Andrew of Crete in the cathed-
ral church.

On March 15, the 1st Sunday in Lent,
Triumph of Orthodoxy, Vladyka Antony
celebrated Divine Liturgy, and officia-
ted at All-Night Vigil on the eve, in
the cathedral church. During the Li-
turgy, the Vladyka ordained Deacon
Sergiy Krashennikov presbyter and
Reader Vasiliy Tomishin deacon.

On March 29, the 3rd Sunday in
Lent, the Vladyka ordained Deacon Va-
siliy Tomishin presbyter and Reader
Nikolai Drobnyi deacon.

On April 16, Thursday in the 6th
week of Lent, Archbishop Antony be-
stowed, in the cathedral church, patri-
archal and archpastoral awards upon
the clerics of the diocese on the occa-
sion of Holy Easter.

At all the services in the cathedral
and other churches of the diocese, Vla-
dyka Antony preached and blessed the
worshippers.

Khmelnitsky On June 15, 1981, Holy
Diocese Spirit Day, Bishop Ag-
fangel of Vinnitsa and Bratslav, Admin-
istrator a. i. of the Khmelnitsky Dio-
cese, celebrated Divine Liturgy in the
Cathedral of the Protecting Veil in
Khmelnitsky.

Orel On May 9, 1981, the 36th
Diocese anniversary of the Victo-
ry in the Great Patriotic War, Arch-
bishop Gleb of Orel and Bryansk cele-
brated Divine Liturgy assisted by the
cathedral clergy in the Cathedral
Church of the Akhtyrskaya Icon of the
Mother of God in Orel. During the
service they offered up prayers for "the
warriors who perished on the battle
field". After the Liturgy, Archbishop
Gleb accompanied by the diocesan cler-
gy laid wreaths at the eternal flame in
the Tankmen's Garden. (See p. 8 on
inset.)

* * *

The meeting of the clergy and
churchwardens of the diocese was held
on May 26, 1981, under the chairman-
ship of Archbishop Gleb.

In his opening speech, Archbishop
Gleb pointed out that the clergy of the
Russian Orthodox Church were called to
be good pastors while the laity should
be zealous Christians and, all of them,
devoted patriots of their Motherland.

A Soviet Peace Fund certificate of
merit was presented to Archbishop
Gleb of Orel and Bryansk for his active
participation in strengthening the
Soviet Peace Fund. Certificates of merit
and honour badges of the Regional
Peace Committee were given to Arch-
priest Nikolai Sapsai, Secretary of the

ocesan Administration, and to some
rics. Some parishes of the Orel Re-
on also received these awards. The
gional Peace Committee gave cita-
ns to twenty clerics and churchwar-
ns of the churches of Orel and Orel
gion. T. S. Kretova, Chairperson of
e Orel Regional Peace Committee,
rdially congratulated all the recipi-
ts and wished them success in their
acemaking.

L. T. Andryukhina, Secretary of the
ryansk Regional Peace Committee,
inted out that the parishioners and
erics participated in the noble cause of
acemaking in the Bryansk Region by
onating money to the Peace Fund. Lar-
r she gave citations of the Regional
eace Committee to several churches
nd clerics of Bryansk and Bryansk
egion.

The meeting ended with the singing
f the 9th canticle of the Paschal Can-
on "Shine, shine, O New Jerusalem".
Then the participants were shown the
lm, "World Conference: Religious
orkers for Lasting Peace, Disarma-
ent and Just Relations among Na-
ons", which was shot by the Central
ocumentary Films Studio for the Mos-
ow Patriarchate.

Perm Diocese

On June 3, 1981, the Perm
flock suffered a great loss.
His Grace Archbishop Nikolai of Perm
and Solikamsk died in the Lord in the
87th year of his life. (See *JMP* No 9,
1981, p. 34). On June 5, with the bless-
ing of His Holiness Patriarch Pimen,
Bishop Ilian of Solnechnogorsk, who
was appointed Administrator a. i. of
Perm Diocese, arrived in Perm.

In June and July, on Sundays and
feast days, Bishop Ilian conducted di-
vine services in the Cathedral Church
of the Holy Trinity in Perm and in
other churches of the city and diocese.

On July 4, the Saturday in the 3rd
week after Pentecost, Bishop Ilian con-
secrated the Church of the Dormition
in the village of Burdino, Ocher Dis-
trict. The church was built by the pa-
rishioners to replace the old dilapidat-
ed one in the village of Romashi in the
same district. The service was held in
an atmosphere of spiritual exultation;
the singing of the choir was very mov-
ing. After the Liturgy, the Vladyka con-
gratulated the church council and the
congregation on the consecration of
their church.

Bishop Ilian, with the blessing of
His Holiness Patriarch Pimen, raised



The newly-built Church of the Dormition in the village of Burdino, Ocher District, Perm Diocese



Archbishop Leontiy of Simferopol and the Crimea leading the festal procession of clerics and worshippers round the cathedral church in Simferopol on its patronal feast — Holy Trinity Day

the rector of the church, Father Aleksiy Sazhin, to the rank of archpriest for his zealous spiritual guidance of the parish.

On July 12, the 4th Sunday after Pentecost, the Feast of the Chief Apostles Sts. Peter and Paul and the 40th day after the death of Archbishop Nikolai, Bishop Ilian celebrated Divine Liturgy and officiated, on the eve, at All-Night Vigil in the cathedral. Vladyka Ilian, assisted by the city clergy, led a panikhida by the grave of Archbishop Nikolai, the late archpastor of Perm.

On July 26, the 6th Sunday after Pentecost, of the Holy Fathers of the Six Ecumenical Councils, Vladyka Ilian celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Church of the Kazan Icon of the Mother of God in the town of Osa. After the Liturgy, the Vladyka preached a sermon and blessed the worshippers.

Simferopol Diocese June 14, 1981, was Holy Trinity Day, the patronal feast of the Cathedral Church of the Holy Trinity in Simferopol. Archbishop

Leontiy of Simferopol and the Crimea celebrated Divine Liturgy assisted by the cathedral clergy and, on the eve, officiated at All-Night Vigil. On the day of the feast, before the Liturgy, the clergy and parishioners solemnly welcomed their archpastor. The entrances and the cathedral were decorated with flowers and green branches.

After the Liturgy, the procession, and the singing of "Many Years", the Vladyka delivered an exhortation on the festal theme. Then the archpastor congratulated the worshippers on their patronal feast.

Patriarchal Parishes in the USA

On August 26, 1980, Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, returned to New York after a month's vacation in the USSR.

On August 30, Bishop Irinei flew to Florida, where in the small town of Hollywood the annual 54th Congress of the Federation of Russian Orthodox Clubs in the USA was being held. Bishop Irinei was invited to the congress.

an honoured guest. At the local air-
t Vladyka Irinei was met by the
an of the Cathedral of Sts. Peter
Paul in Passaik, Archpriest Den-
Havriliak, of the Patriarchal Pa-
nes, as well as by the members of
Bishop's Council, Eduard Grigo-
vich Onisko and Ioann Nazarenko,
o are active members of the federa-
n. At the Diplomat Hotel, the venue
the congress, Bishop Irinei, who had
n invited to its current session, was
dially welcomed by its participants.
hop Irinei greeted them warmly.
That same day, Bishop Irinei attend-
the evening service in the chapel of
hotel together with His Beatitude
chbishop Theodosius of New York
ow of Washington), Metropolitan of
America and Canada, and His
ace Bishop Demetrius of Dallas as
ll as with the guests of the Congress
the Federation of the Russian Or-
odox Clubs.

On August 31, the 14th Sunday after
ntecost, Bishop Irinei concelebrated
vine Liturgy with His Beatitude
eodsius. The Liturgy was celebrat-
in the vast hall of the Diplomat Ho-
.

Among the concelebrants were Bi-
op Demetrius of Dallas and the cler-
of the Orthodox Church in America.
ore than 500 worshippers attended
e Liturgy and most of them received
oly Communion. After the Divine Li-
rgy, a banquet was given, during
hich Bishop Irinei delivered a speech.
On September 5, the Feast of St.
enaues of Lyons the Holy Martyr,
adyka Irinei, on the occasion of his
me-day, celebrated Divine Liturgy
ollowed by a thanksgiving moleben in
e Cathedral of St. Nicholas. He was
sisted by the local clergy.

On September 7, the 15th Sunday
ter Pentecost, Bishop Irinei celebrat-
l Divine Liturgy in the Church of St.
ichael in Detroit. Before the Liturgy,
rchpriest Michael Barna, the rector
the church, welcomed the Vladyka,
hildren gave him flowers and the
urchwarden presented him with
read and salt. During the Liturgy the
adyka was assisted, apart from the
ctor, by representatives of other Or-
odox Churches. After the Gospel les-
on, Bishop Irinei delivered a sermon
nd ordained Hypodeacon Paul Waters

deacon to serve in the Parish of St.
Michael in Detroit. After the Liturgy,
Bishop Irinei cordially congratulated
the rector, Archpriest Michael Barna,
on the 30th anniversary of his service
in Holy Orders and bestowed upon him
a patriarchal award—the Order of St.
Sergiy of Radonezh, 3rd Class. The
Vladyka also exhorted the newly-or-
dained Deacon Paul.

On September 9, on the occasion of
the name-day of His Holiness Patriarch
Pimen of Moscow and All Russia, Bi-
shop Irinei conducted a thanksgiving
moleben in the New York Cathedral of
St. Nicholas. After the moleben "Many
Years" was sung to His Holiness.

On September 12, Bishop Irinei visit-
ed the residence of the National Coun-
cil of the Churches of Christ in the
USA, where, at the invitation of the
leadership of the National Council, he
took part in one of its meetings. He al-
so said an ecumenical prayer in the
chapel of the National Council. The
participants in the meeting, represen-
tatives of various Christian Churches,
members of this community, prayed to-
gether with him.

On September 14, the 16th Sunday
after Pentecost, Bishop Irinei celebrat-
ed Divine Liturgy in the Church of All
the Saints Who Shone Forth in the
Land of Russia (Pine-Bush, New
York). The Vladyka was assisted by
Archpriest Arkadiy Tyshchuk, the Dean
of the Patriarchal Representation;
Archpriest Dennis Havriliak, Dean of
the Cathedral of Sts. Peter and Paul in
Passaik (New Jersey); Archpriest John
Lutsyshin, a superannuated cleric and
other clerics of the Patriarchal Par-
ishes: Archpriest David Abramtsev, Fa-
ther John Kassatkin, Father Michael
Lesko, Rector of the Church of St. Ni-
cholas in Wilkes-Barre, Pennsylvania,
and Protodeacon Nikolai Dmitriev of
the cathedral. The choir was directed
by Deacon Michael Susko of the Patri-
archal Parishes (from Screnton). Arch-
priest Dimitri Kudrikov, Rector of the
Church of Sts. Peter and Paul in
Screnton, also sang in the choir. After
the Liturgy Bishop Irinei preached a
sermon, in which he thanked the wor-
shippers who had arrived from various
parishes to participate in the divine ser-
vice. After the Liturgy there was an

outdoor picnic lunch organized by the parishioners.

On September 19, Bishop Irinei received in his New York residence Archpriest Petr Raina, Rector of the Church of St. Nicholas in Khamovniki, Moscow, who had come to the USA as a member of a tourist group. A dinner was given in honour of Father Petr.

In the evening of that same day, at the Cathedral of St. Nicholas in New York, there was a meeting of the preparatory commission for the regular congress of the clergy and laity of the Patriarchal Parishes in the USA, which was planned for November 18-20, 1980, at the Parish Centre of the Three Holy Hierarchs in Garfield, New Jersey.

September 21, the 17th Sunday after Pentecost, was the Feast of the Nativity of the Blessed Virgin. Bishop Irinei conducted divine services on the eve and on the feast day itself in the Cathedral of St. Nicholas in New York. During the Liturgy, the Vladyka was assisted by the dean and by Archpriest Petr Raina visiting the USA.

On October 5, the 19th Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Church of the Nativity of St. John the Baptist in Singac New Jersey, whose rector is Archpriest George Burdykoff. On that day, Father Georgiy marked his 40th anniversary in Holy Orders. During the Liturgy, after the Gospel lesson, Bishop Irinei delivered a sermon, and at the end of the service he congratulated warmly the rector, Archpriest George Burdykoff, and bestowed upon him a patriarchal award—the Order of St. Sergiy of Radonezh, 3rd Class.

On October 10, Bishop Irinei visited the parish in Youngstown, Ohio, where he met Archpriest Feodor Kovalchuk.

On October 11, Saturday, Bishop Irinei celebrated Divine Liturgy in the Church of St. Nicholas in Edinburg (Pageville), Pennsylvania. After the Gospel lesson, the Vladyka preached a sermon and at the end of the service he blessed the worshippers. In the evening of that same day, Bishop Irinei visited the Parish of St. Elijah in Battle Creek, Michigan. After the evening service, the Vladyka talked with the parishioners outside the church.

On October 12, the 20th Sunday after

er Pentecost, Bishop Irinei celebrated Divine Liturgy in the Church of St. Elijah in Battle Creek. The Vladyka was assisted by the rector, Father Michael St. Andrew; Archpriest John Gorcharov, superannuated cleric of the Orthodox Church in America; Father Alexis Keppeler, Rector of the Church of St. Demetrius in Jackson, Michigan; and Protodeacon John Demos of the same church, as well as Deacon Andrew Multon of the parish in East Lansing.

At the Lesser Entrance, Bishop Irinei bestowed upon the rector a patriarchal cross (patriarchal award). At the end of the service the Vladyka delivered a sermon and congratulated the parishioners on the 15th anniversary of the parish. The parishioners were especially happy on that day because the community had finished paying off its debt to the bank and solemnly burned the mortgage. A banquet was given to mark the occasion. They received the congratulations of the town authorities. The Mayor of Battle Creek sent a special letter to Bishop Irinei, in which he thanked the bishop for his visit to Battle Creek and for conducting divine services in the Church of St. Elijah.

In the evening of October 13, Bishop Irinei visited the parish in Grand Rapids, Michigan, where he conducted the evening service and preached a sermon in the Church of St. John Chrysostom.

On October 14, the Feast of the Protecting Veil of the Most Holy Mother of God, Bishop Irinei celebrated Divine Liturgy in the Church of St. Andrew in East Lansing, Michigan. At the end of the Liturgy, the Vladyka preached a sermon and blessed the worshippers. After the Liturgy, the Vladyka had a talk with the rector of the church and inspected the new parish house, which was built for the rector, Archpriest Photius.

On October 15, Bishop Irinei visited the Parish of St. Michael in Detroit, where he was welcomed by the rector, Archpriest Michael Barna, and Deacon Paul Waters. On October 17, on his way back to New York, Vladyka Irinei visited Youngstown where he met the Rector of the Church of the Nativity of Christ, Archpriest Feodor Kovalchuk. On October 18, Bishop Irinei attended

The 250th Anniversary of St. INNOKENTIY's Death
1731-1981



St. INNOKENTIY,
the First Bishop of Irkutsk and Nerchinsk

Feast days, November 26 and February 9



His Beatitude Patriarch Diodoros and His Holiness Patriarch Pimen with the hierarchs and clerics of the Jerusalem and Russian Orthodox Churches during Divine Liturgy in the Patriarchal Cathedral of the Epiphany in Moscow on September 9, 1981, the Feast of St. Pimen the Great



Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, congratulating His Holiness Patriarch Pimen on his name-day in the Cathedral Church of the Epiphany on September 9, 1981, the Feast of St. Pimen the Great



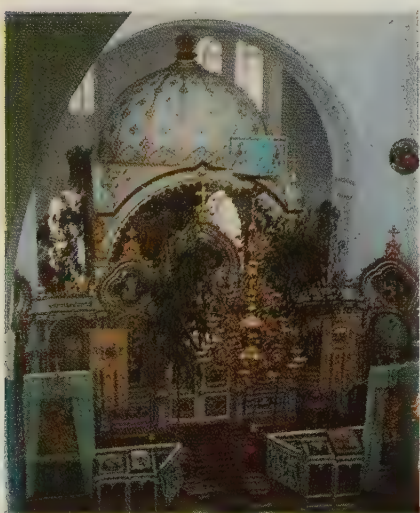
September 1, 1981, the beginning of the academic year in Moscow theological schools. The professors, teachers and students proceeding to the Trinity Cathedral of the Trinity-St. Sergiy Lavra to attend the moleben



Assistant rector, Archimandrite Aleksandr, delivering an exhortation during divine service in the Academy Church of the Protecting Veil, September 1, 1981

THE ZHABKA CONVENT OF THE ASCENSION

KISHINEV DIOCESE



Above, left — the Convent of the Ascension

Above, right — the clergy and nuns of the holy cloister. In the centre: Reverend Mother Hegumenia Aleksandra

Centre, left — the sanctuary of the convent church

Centre, right — moleben after Divine Liturgy

Below — the convent's graveyard



In December 1980, Archbishop Kirill of Vyborg with a group of teachers and students of the Leningrad theological schools made a pilgrimage to the Holy Land — to the shrines of ancient Jerusalem and vicinities.

Above: the pilgrims on Golgotha.

Below: the pilgrims at the Sepulchre of our Lord



**THE MEETING OF THE CENTRAL COMMITTEE OF THE WORLD COUNCIL OF CHURCHES
DRESDEN (GDR), August 17-26, 1981**



Divine Liturgy in the Church of St. Simeon of the Mountain of Wonders in Dresden on the Feast of the Transfiguration of Our Lord, August 19, 1981. In the centre — His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia; to the left — Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Melkisedek of Berlin and Central Europe, Patriarchal Exarch to Central Europe; to the right — Metropolitan Pankratiy of Stara Zagora [Bulgarian Orthodox Church], Archbishop Nikolai of Sukhumi and Abkhazia [Georgian Orthodox Church], Archbishop Kirill of Vyborg



The plenary session. Left to right in the first row — Metropolitan Yuvenaliy of Krutitsy and Kolomna and Archbishop Kirill of Vyborg. Left in the second row — Archbishop Dr. Janis Matulis of the Evangelical Lutheran Church of Latvia

MEETING OF THE CENTRAL COMMITTEE OF THE WORLD COUNCIL OF CHURCHES
DRESDEN (GDR), August 17-26, 1981



The presidium of the meeting. In the centre — Archbishop Dr. Edward Scott, Moderator of the Central Committee, and Dr. Philip Potter, WCC General Secretary



The plenary session. Right to left in the first row — Protopresbyter Prof. Vitaliy Borovoi, A. M. Bychkov, AUCECB General Secretary. In the centre of the second row — Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe



On May 9, 1981, Archbishop Gleb of Orel and Bryansk with the clergy of the Orel Diocese laying wreaths at the Eternal Flame in the Tankmen's Garden



May 26, 1981. The meeting of the clergy and chairmen of the church councils of the Orel Diocese

vine Liturgy in this church. After theurgy, the Vladyka gave an examination to Deacon Stephen Golovach of his parish, who is studying the seminary course alone. In the evening, Bishop Irinei led the service in the same church and preached a sermon.

On October 19, the 21st Sunday after Pentecost, of St. Thomas the Apostle, Bishop Irinei celebrated Divine Liturgy in the Church of the Nativity of Christ in Youngstown assisted by its rector, Archpriest Feodor Kovalchuk, and Deacon Stephen Golovach. At the Lesser Entrance, Vladyka Irinei bestowed on the father rector a second ornate cross (patriarchal award). After the Gospel lesson, the archpastor delivered a sermon and at the end of the service he congratulated the parishioners on the 65th anniversary of the foundation of the parish in Youngstown. To mark the occasion a banquet was given by the parishioners during which the Vladyka delivered a speech.

On October 21, at the invitation of Rabbi Arthur Schneier, President of the Appeal to Conscience Foundation, Bishop Irinei attended the annual banquet given by the foundation officials in New York.

On October 25, Vladyka Irinei arrived in Benel, Illinois.

On October 26, the 22nd Sunday after Pentecost, in the Church of the Dormition of the Most Holy Mother of God, Bishop Irinei celebrated Divine Liturgy and officiated at Vespers on the eve assisted by the rector, Hieromonk John Blasek. The Vladyka preached a sermon and blessed the worshippers. After the Liturgy there was a meeting with the parishioners in the parish hall. The Vladyka answered their questions concerning parish life.

On October 28, Bishop Irinei participated in the meeting of the New Jersey Canery, which was held in the house of the superintendent dean, Archpriest Dennis Havriliak. During this meeting they discussed questions pertaining to the forthcoming 3rd Congress of the Clergy and Laity of the Patriarchal Parishes in the USA.

On October 29, Bishop Pierre (l'Huilier) of Brooklyn (Orthodox Church in America) visited the Patriarchal Repre-

sentation in New York. A dinner was given in honour of the guest.

On November 1, Parental Saturday before the Feast of St. Demetrius, November 2, the 23rd Sunday after Pentecost, November 4, the Feast of the Kazan Icon of the Mother of God, Vladyka Irinei attended and conducted services in the Cathedral of St. Nicholas in New York.

On November 7, Friday, Bishop Irinei was a guest at the festal reception on the occasion of the 63rd anniversary of the Great October Socialist Revolution at the Soviet UN Mission in New York.

On November 8, the Feast of St. Demetrius of Thessalonica the Great Martyr, Bishop Irinei celebrated Divine Liturgy in the Church of St. Nicholas in Reading, Pennsylvania. The Vladyka was assisted by the rector of the church, Father Matthew Seaforce, the clerics of the Patriarchal Parishes and two Greek priests. After the Gospel lesson, the Vladyka preached a sermon. At the end of the service, he congratulated the believers on the 75th anniversary of the foundation of their parish. At the banquet given by the parishioners, the Vladyka made a speech. Many guests from other Orthodox and non-Orthodox jurisdictions as well as representatives of the local authorities attended the banquet.

On November 9, the 24th Sunday after Pentecost, Bishop Irinei celebrated Divine Liturgy in the Church of St. Nicholas in Wilkes-Barre, Pennsylvania, assisted by the rector, Father Michael Lesko. After the Gospel lesson, the Vladyka delivered a sermon and at the end of the service he blessed the worshippers.

On November 11, Bishop Irinei flew to Detroit, Michigan, where, at the invitation of the Primate of the Orthodox Church in America, His Beatitude Metropolitan Theodosius, he attended the reception in honour of the 6th All-America Council and the 10th Anniversary of the Autocephaly of the Orthodox Church in America. Bishop Irinei attended the evening service held in the temporary chapel in the Cadillac Buick Hotel in Detroit, the venue of the council sessions and the 10th anniversary

celebrations. After the evening service, the Supreme Authority of the Orthodox Church in America gave a large reception. Bishop Irinei was among the guests of honour.

On November 15, Bishop Irinei attended Vespers in the Church of the Trinity in Baltimore and preached a sermon. On the second day, November 16, the 25th Sunday after Pentecost, the Vladyka celebrated Divine Liturgy in the same church assisted by its rector, Archpriest Mark Odell. The Vladyka preached a homily and blessed the worshippers.

After the Liturgy, Bishop Irinei accompanied by Father Mark and representatives of the parishioners went to the Dallas Airport of Washington, where he welcomed the delegation of the Russian Orthodox Church which comprised Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, and Archpriest Prof. Nikolai Gundyayev of the Leningrad Theological Academy and Seminary. They came to the USA as representatives of His Holiness Patriarch Pimen to attend the 3rd Congress of the Clergy and Laity of the Patriarchal Parishes in the USA, which was planned for November 18-20, 1980, in the parish of Garfield, New Jersey. The parishioners of the Baltimore church welcomed the guests with bread and salt as well as flowers. Then the guests and those who came to meet them left for New Jersey.

On November 17, Archbishop Khrizostom and Archpriest Nikolai Gundyayev visited the Patriarchal Representation in New York and the Cathedral Church of St. Nicholas. A luncheon was given in honour of the guests. Later the guests, accompanied by Bishop Irinei, called on the Primate of the Orthodox Church in America, His Beatitude Theodosius, at his residence. His Beatitude Metropolitan Theodosius gave a dinner in their honour. The guests visited the Theological Seminary of St. Vladimir, where they were welcomed by the dean, Protopresbyter Alexander Shmemann. They inspected the library and the class-rooms, and conversed with the professors and teachers. In the evening the guests attended the divine service at the seminary.

On November 18, Archbishop Khrizostom and Archpriest Nikolai, accompanied by Archpriest Arkadiy Tyshchuk visited the National Council of the Churches of Christ in the USA. On the same day, the guests went to see the Permanent Representative of the USSR at the UN in New York, O. A. Troynovsky, and had a talk with him. In the evening, the guests together with Bishop Irinei, the clergy and delegates who had arrived for the congress, went to the Church of the Three Holy Hierarchs in Garfield, New Jersey. After the service, there was Confession and the reading of the prayers before Holy Communion. All the participants in the congress made their confession.

In the morning of November 19, Archbishop Khrizostom and Bishop Irinei were solemnly welcomed by the clergy and worshippers at the church entrance. During the Divine Liturgy, the archpastors were assisted by the clerics of the Patriarchal Parishes in the USA. The members of the clergy and laity, who had come for the congress, received Holy Communion. At the Lesser Entrance, Bishop Irinei awarded the rector of the church, Father Basil Maicek, a kamelaukion.

The 3rd Congress of the Clergy and Laity of the Patriarchal Parishes in the USA opened after the Liturgy. Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in USA, delivered the opening speech. Two vice-chairmen were appointed—Archpriest Feodor Kovalchuk on behalf of the clergy, and Eduard Grigorievich Onisko, on behalf of the laity; the congress also appointed two secretaries—Deacon Alexander Krinicki and John Kulic. According to his office, Bishop Irinei was the chairman of the congress.

After a brief welcoming speech delivered by John Opuda on behalf of the administration of the Parish Centre of the Three Holy Hierarchs, the patriarchal representative, Archbishop Khrizostom addressed the participants in the congress and then read the message of His Holiness Patriarch Pimen of Moscow and All Russia: "To the Participants in the 3rd Congress of the Clergy and Laity of the Patriarchal Parishes in the USA". The assembly

g "Many Years" to His Holiness to Vladyka Khrizostom.

he participants in the congress unanimously agreed to send His Holiness Patriarch Pimen a telegram of greeting and gratitude which read: "We, the participants in the 3rd Congress of the clergy and Laity of the Parishes of the Moscow Patriarchate in the USA held November 19-20, 1980, in the Parish Centre of the Three Holy Hierarchs in Garfield, New Jersey, express our filial attitude for your paternal care of your spiritual children in the USA. We heard your message to the participants in the congress with a feeling of sincere love and filially thank you for your attention, prayers and primatial blessing. We also thank you for sending Archbishop Khrizostom to our congress. We always pray for your health and wish God's help in your primatial service of the Holy Church. Your spiritual children—humble Bishop Irinei, the clergy and laity of the congress".

The telegram from Metropolitan Yuliy of Krutitsy and Kolomna addressed to Bishop Irinei was also read at the congress. It said: "My cordial greetings to Your Grace, the clerics of the God-protected flock of the Patriarchal Parishes in the United States of America on the occasion of the current congress of the clergy and laity. Prayerfully wish all the participants in the congress God's great help and success in your forthcoming work. With us in the Lord, Metropolitan Yuveneriy of Krutitsy and Kolomna, Head of the Department of External Church Relations, of the Moscow Patriarchate, November 10, 1980, Moscow."

The participants sent Vladyka Yuveneriy a telegram in response. They also decided to send on behalf of the participants in the congress telegrams of greeting to US President Jimmy Carter and to the US President-elect Ronald Reagan, as well as to the Governor of New Jersey State, Brandon Burnes, and Bishop Mark of Ladoga in San Francisco, who could not attend the congress due to illness.

Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes, delivered a report of "The life of the Patriarchal Parishes of the Russian Orthodox Church in the United States

of America from the last congress held on November 8-11, 1972, to the present moment." The participants in the congress listened with great attention to their archpastor's speech. During the congress the reports were read about the life of the Patriarchal Parishes, and about the way services were conducted; the delegates were very lively in discussing the problems concerning parish life. Among other things the Rule and Regulation of the Patriarchal Parishes were revised and appropriate correction made. The Rule was adopted unanimously.

In the evening of November 19, a banquet was given in honour of the representatives of His Holiness the Patriarch and all the participants in the Parish Centre in Garfield. Among the guests of honour at the banquet were His Beatitude Archbishop Theodosius of Washington, Metropolitan of All America and Canada; Metropolitan Silas of New Jersey, who represented Archbishop Iakovos (Greek Orthodox Church in the USA); Vladimir Yakovlevich Plechko of the Permanent Representation of the USSR at the UN in New York; Mayor Thomas Dutch of Garfield City; Congressman Francis Dorn—on behalf of Rabbi Arthur Schneier, President of Appeal to Conscience Foundation in the USA; Archimandrite Antonios Khouri (Antiochene Orthodox Church in America); Father M. Pari (Armenian Church in America); Father Tony Johnes—who represented the National Council of the Churches of Christ in the USA; Maurice P. Harmann, President of the Federation of the Russian Orthodox Clubs, and many others.

After the banquet the film "The Celebrations of the 60th Anniversary of the Restoration of the Patriarchate in the Russian Orthodox Church, 1917-1977" was shown to the guests.

On November 20, the congress continued its work. It adopted a number of resolutions concerning the life of Orthodox Parishes in the USA. It also re-elected members of the Bishop's Council and new members to replace those who had left due to illness or had died. In the evening the congress finished its work with a thanksgiving moleben.

On that same day, Archbishop Khrizostom and Bishop Irinei as well as

numerous participants in the congress attended the evening service in the Cathedral of Sts. Peter and Paul in Passaic, where Archpriest Dennis Havriliak is the dean. After the service, Archbishop Khrizostom preached a sermon and blessed the worshippers. The dean gave a reception in honour of the guests at which many parishioners were present.

On November 21, the Synaxis of St. Michael the Archangel, Archbishop Khrizostom and Bishop Irinei, assisted by the clerics of the Patriarchal Parishes, concelebrated Divine Liturgy in the Church of St. Michael in Philadelphia, where Archpriest Vincent Savarino is the rector. After the end of the Liturgy, Archbishop Khrizostom delivered an exhortation. That same day, Vladyka Khrizostom accompanied by Bishop Irinei and Archpriest Vincent Savarino was received by Cardinal John Krol, Archbishop of Philadelphia. Later Archbishop Khrizostom visited the Parish of St. Andrew in Philadelphia and was cordially welcomed by its rector, Archpriest Nikolai Brodyanoi.

On November 22, Archbishop Khrizostom was at the Patriarchal Representation in New York where he received the following representatives of the Orthodox Church in America: Archpriest John Meyendorff, Head of the Department of External Church Relations of the Orthodox Church in America; Archpriest Leonid Kishkovsky and Konstantin Ippolitovich Kalaur and had a talk with them. That same day Their Graces attended the evening service in the Church of the Nativity of St. John the Baptist in Singac. After the service the archpastors, clergy and over three hundreds parishioners were invited to the dinner given on the occasion of the coming feast—Thanksgiving Day (November 27).

On November 23, the 26th Sunday after Pentecost, Archbishop Khrizostom and Bishop Irinei, assisted by the clergy, concelebrated Divine Liturgy in the Cathedral of St. Nicholas in New York. Before the Liturgy, Archbishop Khrizostom consecrated the cathedral after major external and internal repairs. Then the Vladyka delivered a sermon. During the Liturgy, Archbishop Khrizo-

stom ordained Deacon Alexander Golbov of the Patriarchal Parishes in the USA, presbyter. The women's club of the cathedral gave a reception in honour of the esteemed guests.

That same day Archbishop Khrizostom was visited by Rabbi Arthur Schneier, President of the Appeal of Conscience Foundation in the USA. In the evening, Archbishop Khrizostom and Bishop Irinei attended the service in the Church of Sts. Peter and Paul in Elizabeth, New Jersey, where Archpriest Emil Minkovich is the rector. After the service Vladyka Khrizostom delivered a homily.

On November 24, Archbishop Khrizostom and Archpriest Nikolai Gundyak accompanied by Bishop Irinei and Archpriest Arkadiy Tyshchuk went sightseeing in New York. In the evening of that same day, a farewell dinner was given in honour of the guests. It was attended by the clergy of New Jersey. The next day the guests left for Washington. In Washington, Archbishop Khrizostom went to the cathedral church of the Autocephalous Orthodox Church in America, where he was received by Bishop Basil Rodzyanko, metropolitan of San Francisco and California. That same day the guests left for their homeland.

On November 30, the 27th Sunday after Pentecost, December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, and December 7, the 28th Sunday after Pentecost, Bishop Irinei conducted and attended services in the Cathedral of St. Nicholas in New York.

Vinnitsa June 3, 1981, was the Apostolic Exarch of the Holy Apostles of the Diocese of the enthronization of His Holiness Patriarch Pimen.

Bishop Agafangel of Vinnitsa and Bratslav celebrated Divine Liturgy and led the thanksgiving moleben with the singing of "Many Years" to honour His Holiness Patriarch Pimen in the Cathedral Church of the Nativity of the Blessed Virgin in Vinnitsa.

On July 5, the 3rd Sunday after Pentecost, Vladyka Agafangel celebrated Divine Liturgy, and officiated at All Night Vigil on the eve, in the cathedral church. During the Liturgy, the Vla-

ordained Mikhail Kartashov deacon and on July 9, the Feast of the Holy Icon of the Mother of God, ordained him presbyter.

On July 12, the 4th Sunday after Pentecost, the Feast of the Chief Apostles, Sts. Peter and Paul, Vladyka Agafangel celebrated Divine Liturgy in the Church of St. Demetrius in the village Kudlai, Nemirov District of Vinnitsa Diocese, where Archpriest Petr Popov was the rector. During the Liturgy the Vladyka preached a sermon on the Holy Apostles. After the festal moleben "Many Years" was sung.

On August 5, the Feast of the Holy Icon of the Mother of God, Bishop Agafangel celebrated Divine Liturgy, and officiated at All-Night Vigil the eve, in the Cathedral of the Nativity of the Blessed Virgin. During the Liturgy, at the Lesser Entrance, the Vladyka bestowed ecclesiastical awards

upon the clerics of the Vinnitsa Diocese and wished them fruitful pastoral service in Christ's vineyard. A festal moleben was conducted and "Many Years" sung after the Liturgy.

On August 16, the 9th Sunday after Pentecost, Bishop Agafangel celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Church of the Holy Trinity in the village of Yalanets, Vinnitsa Region, where Archpriest Antony Podolyan is the rector.

Vladyka Agafangel was welcomed by the members of the church council with bread and salt; Archpriest Antony greeted him with an address. After the Communion Verse, Vladyka Agafangel preached a sermon.

When the Liturgy was over, a festal moleben with a procession round the church was held and "Many Years" sung.

IN MEMORIAM



Archpriest **Nikolai Petrovich Poteleshchenko**, a teacher at the Odessa Theological Seminary, passed away on July 22, 1981, in the 53rd year of his life.

He was born on January 17, 1899, in Novorossiisk, into a workers' family. His mother died when he was still a child and he was brought up in a children's home in Berislav, Kherson Region. In 1946, after finishing secondary school, he enrolled in Pastoral-Theological Courses at the Odessa Theological Seminary

and completed his studies with honours. He was ordained in 1953. In 1954, he graduated from the Leningrad Theological Academy with the degree of Candidate of Theology. From 1954 to 1961, he was a teacher at the Odessa Theological Seminary and acting helper of the assistant rector. From 1961, he served in the Voronezh, Kursk, Arkhangelsk, and Odessa dioceses.

Since 1977, with the blessing of Metropolitan Sergiy of Odessa and Kherson, Father Nikolai has been teaching dogmatic theology and homiletics to the OTS 3rd- and 4th-year students.

Archpriest Nikolai Poteleshchenko was a man of profound knowledge, he taught his favourite discipline, dogmatic theology, with great enthusiasm and interest. Complicated theological questions became clear and understandable when expounded by Father Nikolai. With his deep knowledge of Holy Scripture and good memory, he was exacting towards his pupils and did his best to cultivate in them love for knowledge of the Book of Life.

In the theological school, as well as in the Odessa churches, Father Nikolai was well known as a gifted preacher. His sermons

were noted for their profundity, fine language, simplicity and clear thought. Several of them have been published in *The Journal of the Moscow Patriarchate*.

Despite his weak heart, which had troubled him for some years, Father Nikolai devoted unselfishly all his outstanding capacity and strength of soul to the education and upbringing of Christian youth. Archpriest Nikolai loved the theological school; with his pupils, he forgot his illness and became invigorated, he sought to instil in the hearts of the future priests firm knowledge of Christian fundamentals so vital to pastors. He will thus live on in the grateful memory of our seminary family.

Archpriest Nikolai Poteleshchenko was buried in the sacerdotal section of the cemetery.

Odessa Theological Seminary

Archpriest **Grigoriy Minich Gatsenko**, superannuated cleric of the Odessa Diocese, passed away on November 15, 1980.

He was born on January 9, 1899, in the village of Novopavlovka, Dnepropetrovsk Region, into a family of a poor peasant. He was three years old when his father died. His mother gave him to a priest who brought the boy

up to love the House of God and taught him the principles of the Orthodox Faith.

In 1923, Grigoriy finished the Dnepropetrovsk Theological Seminary and on November 5 of the same year, he was ordained presbyter to serve in the village church of Golovkovka. At the same time he was assigned the work of reuniting the parishes of the **Obnovlenchestvo** schism with the Orthodox Church. In 1925-1927 he served in the town of Novaya Praga. After World War II, he helped to reestablish Church life in the territories which had been occupied by the Nazis.

On May 5, 1978, Metropolitan Sergiy of Odessa and Kherson bestowed upon Archpriest Grigoriy Gatsenko a mitre (a patriarchal award).

After retiring, Father Grigoriy often came to the Cathedral of St. Aleksandr Nevsky in the town of Ananiev, where he made his confession and received Holy Communion. On local feasts he led the services. Father Grigoriy preached on peace, love and sincere mutual forgiveness.

With the blessing of Metropolitan Sergiy, on November 18, Archpriest Aleksandr Melnik, Superintendent Dean of the Kotovsk Church District, conducted the funeral service for Archpriest Grigoriy, assisted by six priests. A large number of worshippers were present at the funeral.

Father Grigoriy was buried next to his wife in the village of Dolinskoe.

Archpriest Serafim Aleksandrovich Golubtsov, superannuated cleric of the Moscow Diocese, passed away on May 21, 1981.

He was born on July 14, 1908, in Sergiev Posad (now Zagorsk), Moscow Region, into the family of Prof. Aleksandr Petrovich Golubtsov of the Moscow Theological Academy.

After their father's death, their pious mother, Olga, brought up the children. Since an early age she taught them to help in the church.

Father Serafim finished the se-



condary school in the town of Zagorsk, then he went to work and studied by correspondence at the Rostov Institute of Architecture and Construction Works. From 1941 he fought in World War II, and was decorated with the medals "For Combat Service" and "For Victory over Germany".

Since his childhood Father Serafim prepared to dedicate himself to the service of God. His wish was realized after the war. On January 13, 1946, he was ordained deacon by Bishop Elefery of Rostov-on-Don (Voronov, later Metropolitan of Leningrad and Novgorod). On September 12, 1946, he was ordained presbyter by Bishop Serafim of Rostov and up to 1955 he served in the churches of Rostov. From 1951 to 1954 he was the secretary of the diocesan administration under Metropolitan Veniamin Fedchenkov († 1961).

From 1955 to 1978 he served in the parishes of Moscow and Moscow Region. Father Serafim's last place of service was the Church of St. George the Victorious and Holy Martyr in the town of Ivanteyevka, Moscow Region.

Father Serafim was awarded the Order of St. Vladimir, 3rd Class.

On December 26, 1978, he was superannuated because of ill health.

Archpriest Serafim Golubtsov was a pious and zealous servant of the Church of God. He conducted divine services and preached the Word of God with reverence and fervour. He always observed the Church Rule and expected the same from his brothers and co-servants. With his deep faith and piety he set an example to his flock.

Father Serafim was a devoted family man—he brought up five children, all of them received higher education and studied music.

After retiring, Father Serafim was very happy and joyful even though he could go to church and receive Holy Communion whenever his health improved enough to allow him to do so; at such times he also helped about the house saying to his family and friends: "At least I can be of some help to people".

On May 20, 1981, Mid-Pentecost, Father Serafim partook of Holy Communion at home and then aspersed everything in the house, and on May 22, the Feast of St. Nicholas, he died in the morning, after a heart attack.

The funeral service for the late pastor was held on Sunday, May 24, in the Church of St. George the Victorious and Holy Martyr by Archpriest Stefan Seredniy, Superintendent Dean of the Zagorsk Church District; Archpriest Dimitriy Sagan, Rector of the Church of St. Nicholas in the town of Pushkino; and Archpriest Georgiy Kondratiev, Rector of the Church of St. George the Victorious.

The funeral service was attended by Archbishop Sergiy, brother of the deceased, who now lives in retirement in the Trinity-St. Sergiy Lavra.

Warm and touching was the farewell of the flock with Father Serafim. Archpriest Serafim Golubtsov was buried in the churchyard, opposite the sanctuary of the Church of St. George the Victorious and Holy Martyr in the town of Ivanteyevka.

May Eternal Memory be yours, dear Father Serafim!

SERMONS

The Feast of St. Michael the Archangel and the Heavenly Host

In the Name of the Father, and of the Son, and of the Holy Spirit!

Today, dear brothers and sisters, the Holy Church has called us to church to glorify St. Michael the Archangel and the Heavenly Host. Not only today, but every day, at every divine service, morning and evening, we offer a prayer to send us: an Angel of peace, faithful guard and guide of our souls and bodies.

When we sing the Creed: "I believe in the Creator of Heaven and Earth, of all things visible and invisible", the Holy Church glorifies in words: "heavenly", the world "invisible"; the spiritual world, the invisible saints of God and incorporeal spirits—the immense host of Angels. The word *angelos* is Greek for messenger. It was not by chance that this name was given to the incorporeal messengers of the world above—intelligent and free spirits. Men know very little about them. The Lord populated Heaven with Angels, not only to glorify Him, but to be messengers of His mighty and benevolent will to us, the earthly born.

There are numerous examples in Holy Scripture of how the Angels serve men, their assistance, of how they plead and intercede for us, constantly and vigilantly watch over us.

In the Old Testament, a heavenly messenger, with a drawn sword, appeared to Joshua the son of Nun, and promised to help him take the city of Jericho (Jos. 5.14). An Angel of the Lord promised the Judge Gideon victory over the Midianites and in witness of that promise and might set fire to the Midianites' sacrifices with a touch of his

staff (Jgs. 6.21). When Elijah the Prophet of God fled from Jezebel's persecution and begged God to take away his life, an Angel of the Lord appeared and gave him nourishment and strengthened him (1 Kgs. 19. 5-8). In a wonderful vision the Angel Gabriel told the Prophet Daniel: *After threescore and two weeks shall Messiah [Christ] be cut off* (Dan. 9. 26).

By delving deeply into the Old Testament we shall witness again and again how often the heavenly messengers appeared to men.

When the time came for the Saviour of the World to be born, the heavenly messenger, Archangel Gabriel, announced to the Immaculate Virgin Mary that She had been found worthy of God's great mercy to be made the Mother of the promised Messiah, Jesus Christ (Lk. 1.26-36). And when the Pre-Eternal Divine Infant was born in Bethlehem, the Angel of the Lord told the shepherds: *Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord* (Lk. 2.10-11). And suddenly there appeared a multitude of Angels, who made up a heavenly choir, joyously singing of the beginning of man's reconciliation with God: *Glory to God in the highest, and on earth peace, good will toward man* (Lk. 2. 14).

Hearing of the birth of the Infant, King Herod decided to kill Him, but an Angel of the Lord appeared to Joseph in a dream and ordered him to flee with the Infant and His Mother to Egypt (Mt. 2.3; 13-14). After a long while, when Herod had died, the Angel

again appeared to Joseph in a dream and announced God's will: *Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life* (Mt. 2.20).

God's Angels also witnessed our Lord's forty-day fast in the desert and His struggle with the Tempter, and when He had won they *came and ministered unto him* (Mt. 4.11).

On the eve of His Crucifixion, the Saviour prayed in the Garden of Gethsemane until He sweated blood: *And there appeared an angel unto him from heaven, strengthening him* (Lk. 22. 43).

And which of us does not know that the first joyous news of the Resurrection of Christ our Saviour was announced to the Mother of God and then to the Myrrhophores by an Angel of God: "The Angel cried unto Her Who is full of Grace: Hail, O Pure Virgin! And again, I say: Hail! Thy Son is risen from His three days' sojourn in the grave, and hath raised up the dead: Rejoice, O ye people!" (Pentecostarian); *Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said* (Mt. 28.5-6). And who has not experienced the thrilling joy with the Apostles when they gazed in adoration and amazement at the ascending Lord, and there were two Angels who, indicating His glorious ascent, foretold of His glorious Second Coming: *... this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven* (Acts 1.11).

The Holy Angels are not only messengers of God's will, they are also our helpers and guardians. They are *ministering spirits* (Heb. 1.14) who are very close to us. Our first steps on earth are protected by the heavenly wings of our Guardian Angel whom God grants to each born and baptized.

As a loving mother hurries to prevent her child from taking a wrong step and guards it from any danger that threatens, so the Guardian Angels accompany us invisibly through life; they are our mentors and "a faithful guardian and guide of our souls and bodies".

The Angels combine their love for the Almighty Creator with their love for men. Just as God loved us so much that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life (Jn. 3.16), so the Guardian Angels love men and participate most actively in men's salvation.

"All that is good, pure and bright in us," says one ecclesiastical preacher, "every benevolent thought, every kindness of the heart, prayer, repentance and good acts are all born in us and acted upon through the inspiration of our invisible Guardian Angel. He acts through our conscience and heart and restrains us from sin and temptation. It is he who helps us to fight temptation; it is he who inspires us with dread before a grave sin. But we do not heed his voice and fall into sin, he leaves us while we are unrepentant, weeps over us, and entreats God to be patient with us and withhold His punishment though well deserved by us; at the same time he continues to knock on our conscience to awaken to repentance."

"Why are you standing here weeping?" St. Niphont (feast day, December 23) once asked a youth standing at the door of a house. "I am an Angel," the youth replied, "sent by the Lord to watch over the man who has been in this indecent house for several days now. I stand here, because I cannot approach the sinner. I weep, because I am losing hope of bringing him to the path of repentance." So do our Guardian Angels grieve and weep when we fall into sin and vice. But they rejoice when we turn away from sin and repent sincerely and with all our heart weeping and grieving over our sins.

Admonishing and reasoning with us throughout our lives, grieving over our sins, rejoicing at our conversion, the Guardian Angels will accompany us into the life beyond the grave, when the hour comes to step into Eternal Life. And there, too, beyond the grave where there is no place for repentance but where justice is meted out for all our earthly acts, the Guardian Angels will not leave our soul but intercede for it and beg the Judge to have mercy upon it. Everything, even the least act

of kindness, such as a glass of water offered with love, in the Name of the Lord, to one thirsty, the Guardian Angel will reveal in order to save our soul which was entrusted to him at Holy Baptism.

There lived in Thrace, under King Mauricius, a fierce and cruel robber. Unable to capture him by force of arms, the king decided to use for his pacification an opposite means—mercy. And so he sent him his own cross with the words: "Do not fear..." This unusual gesture on the part of the king so touched the heart of the robber that he repented. Soon after he fell ill. And while he was ill he saw in a dream the Last Judgement. Upon awakening, feeling that death was immanent, he was horrified at the amount of sins he had

committed. With bitter tears he entreated God to forgive him. And the Angels saved the soul of the dead man.

Glorifying the Holy Angels, our constant protectors and guardians, let us be, dear brothers and sisters, worthy of their love for us. Let us look oftener into the secret corners of our heart and cleanse it with sincere repentance. And let us pray together with the Holy Church which has called us today to observe the feast of the Heavenly Host. "For an Angel of peace, faithful guardian and guide of our souls and bodies we beseech Thee O Lord. Grant this, O Lord." Amen.

Archpriest
NIKOLAI POTELESHCHENKO
(† July 22, 1981)

The Feast of the Presentation of the Blessed Virgin

In the Name of the Father, and of the Son, and of the Holy Spirit!

Today we have gathered to glorify the Mother of God and Her wondrous presentation in the Temple in Jerusalem.

The parents of the Theotokos, Sts. Joachim and Anne, prayed zealously to God to grant them a child whom they vowed they would consecrate to Him. We have many examples of children given to childless parents who had prayed fervently for heirs. These children very often became chosen vessels of the Spirit and Faith, instruments of God's will. Such were the Prophet St. Samuel, St. John the Baptist, the Holy Martyr St. Peter of Alexandria (feast day on the apodosis of this feast), and the Blessed Virgin Herself—the Chosen Vessel of God.

For three years She lived with Her parents, Sts. Joachim and Anne. When the time came for them to fulfil their vow, they invited all their relatives for the solemn presentation of the Virgin in the temple of the Lord. Many girls with lighted candles walked in front of the three-year-old Divine Maiden. The Prophet David foretold of this ceremony: *Hearken, O daughter, and consider, and incline thine ear;*

forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him... The virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. (Ps. 45. 10-11; 14-15).

When God's Chosen Maiden was brought to the Temple, to everyone's surprise, She ran up the steps lightly, without help, and at the top She was met by the High Priest Zacharias. According to Sts. Gregory of Nyssa, Peter and Cyril of Alexandria, the High Priest was the father of St. John the Baptist. (During the massacre of the infants in Bethlehem, St. Zacharias was killed by the Roman soldiers at the altar.)

St. Zacharias received from the elderly parents their Daughter and led Her into the Holy of Holies of the Jerusalem Temple into which the High Priest entered only once a year to offer sacrifices for his own and the people's sins. St. Paul speaks of this tabernacle, which became the place where the Blessed Virgin was brought up, in his Epistle to the Hebrews read to-

day before the Gospel lesson: *And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat* (Heb. 9. 3-5). This lesson from the Apostle gains special significance today on the Feast of the Presentation of the Blessed Virgin in the Temple, because it describes the place where the Divine Maiden grew up.

The Immaculate Virgin was led by the High Priest Zacharias. This act was so unprecedented that: "Beholding the entry of the All-Pure, the Angels were struck with amazement, seeing how the Virgin entered into the Holy of Holies." The Blessed Feofilakt, Archbishop of Bulgaria, explains this thus: "The High Priest at that moment, being inspired by God, knew that the Maiden was the Vessel of Divine Grace and that She was worthier than himself to stand at all hours before the Face of God. Recalling what is said in the Law about the Ark, which was ordered to be kept in the Holy of Holies, he understood that it was a direct reference to this Maiden. Therefore, without any doubt, he dared to take Her, against all the rules, into the Holy of Holies."

Under the vaults of the Temple in Jerusalem, the Blessed Virgin studied the Holy Scriptures, grew up with thoughts of God and prayer, and learned to do needlework. St. Epiphanius of Cyprus bears witness to this: "She was a Maid Who loved knowledge. She studied not only the Holy Scriptures, but learned how to spin flax and embroider in silk. She amazed everyone with her capability. She engaged Herself mostly in work that was necessary for the priest's ministry in the Temple. She excelled in needlework. And subsequently, with Her Son, She could earn Her living honestly; even the Seamless Robe was woven for our Lord Jesus Christ by Her hands."

The Feast of the Presentation was established very early on. St. Helen Equal to the Apostles, the mother of the Emperor, St. Constantine, built the church in honour of the Presentation of the Blessed Virgin in the Temple in the 4th century. Many Holy Fathers have written about the feast and delivered homilies on it; they have been preserved to this day. The Fathers also compiled the service for this feast.

The feast also reminds us of the approaching Nativity of the Son of God, the Saviour of the World: "The Virgin is clearly manifested in the temple of God, and in anticipation announces Christ unto all men" (troparion of the feast). That is why all Christendom rejoices and is glad; with the approaching feast of the Nativity of Christ, the Church sings triumphantly of His advent into the world: "Christ is born, give ye glory. Christ comes from heaven—meet ye Him."

The Blessed Virgin Mary, Who was brought up in the Temple, became "The Most Pure Temple of the Saviour" (kontakion of the feast). We, brothers and sisters, are called to become the temple of God. St. Paul speaks about this in his Epistle to the Corinthians: *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* (1 Cor. 3. 16). It is most convenient to become the temple of the Holy Spirit in church, by praying at divine services, listening to hymns, reading the Holy Scriptures, and bowing to the holy icons. All of this gives man assistance from on high. Here, he is filled with grace and receives spiritual enlightenment. Through the Holy Eucharist, we are united with Christ and become the temple of God.

Let us ask the Most Pure Mother of God to pray that we may receive the grace which purifies in the temple of God; so that we may be worthy of the lofty dignity to which our Lord has called us. With one mouth let us give praise to God's Chosen Maiden, Who is being presented in the Temple of the Lord today. Amen.

Father PETR VERETENNIKOV



PEACE MOVEMENT

CHURCH FOR SOCIETY

Meeting of Church Representatives of the Soviet Union and Japan

Communique

In view of the general aggravation of the international situation, affecting unfavourably the present state of Soviet-Japanese relations, and on the noble initiative of the Japanese Christian Peace Exchange Committee, representatives of the Churches of the Soviet Union and Japan, inspired by the Gospel call to peacemaking and love, held a peace conference of Christians in Moscow from September 4 to 10, 1981.

Participants, on behalf of the Christians from the Soviet Union were:

- (1) Archbishop Vladimir of Krasnodar and the Kuban (head of the delegation);
- (2) Archbishop Makariy of Uman;
- (3) The Rev. Mesters Erik Yanovich, Vicar of the Archbishop of the Evangelical Lutheran Church of Latvia;
- (4) Deacon Nikolai Zverev, Deputy Head of the International Department of the AUCECB;
- (5) Archimandrite Aleksandr Timofeyev, Assistant Rector of the Moscow Theological Academy;
- (6) Archpriest Vladimir Rozhkov, Docent at the Moscow Theological Academy;
- (7) Archpriest Georgiy Goncharov, staff member of the Department of External Church Relations of the Moscow Patriarchate;
- (8) Protodeacon Nikolai Dmitriev, staff member of the Department of External Church Relations of the Moscow Patriarchate;
- (9) Andrei Andreyevich Zhudro, board member of the USSR-Japan Friendship Society.

The Christians from Japan:

- (1) The Rev. Shigeji Seya, of the Sunan Church of the Akita Prefecture, Chairman of the Christian Peace Exchange Committee (CPEC);
- (2) The Rev. Yoshiaki Toeda, of the Simin Church in Sendai, General Secretary of the CPEC;
- (3) The Rev. Bokko Tsuchiyama, of the Tsukamoto New Town Church, President of the Himeji Gakuin in Himeji;
- (4) The Rev. Michio Tsutsumi, preacher of the Christian community of Yokohama;
- (5) The Rev. Tsuguo Oishi, of the Himoniya Church;
- (6) The Rev. Shiohachi Nakajima, of the Free Methodist Church, in Hyogo (Himeji Hosato) Prefecture;
- (7) Eiji Seki, President of Nippon Kyokai Shimbun Press, journalist.

As followers of the Divine Sermon on love for God and His creation—man, we prayed together for peace throughout the world and for the prosperity of the peoples of our countries. We visited Moscow churches, the

Trinity-St. Sergiy Lavra in Zagorsk and the Moscow Theological Academy. We took part in the service of the Evangelical Christians-Baptists.

The participants in the conference express particular gratitude to His Holiness Patriarch Pimen of Moscow and All Russia for his gracious invitation to attend the festivities on his name-day.

The participants were received at the Council for Religious Affairs of the USSR Council of Ministers, where they presented the text of this communique to be submitted to the Soviet Government; met the Board of the USSR-Japan Friendship Society and had a beneficial talk.

As Christians, we derive inspiration for peacemaking from God: *for he is our peace* (Eph. 2.14), Who breaks down partitions of hostility and promotes good relations among all nations and states.

Our conference notes that the production of neutron weapons increases still more the actual danger and threatens life on earth, aggravating further the confrontation of the East and West; the world public is very much concerned over the new spiralling of the arms race.

All this draws us closer to the possibility of a nuclear conflict, to annihilation in a nuclear catastrophe.

We support the proposal to establish an authoritative international committee which could show the vital necessity of preventing a nuclear catastrophe.

In order to eliminate this danger, we propose, above all, that all nuclear arms be brought under the control of a special UN nuclear commission.

The speakers from both sides discussed the development of Soviet-Japanese relationship, questions of disarmament, confidence-building between the two countries, problems of peace, theological aspects of the understanding of Christian responsibility for the preservation of peace throughout the world, particularly in Asia.

In the course of the useful, beneficial and necessary discussion for both sides, the participants came to a profound understanding of a number of important international developments.

People the world over desire that all countries which distrust one another today may come to trust each other, bringing peace and prosperity to all men on earth.

The Christians of the Soviet Union and Japan emphasized the necessity of exerting ef-

fort in joint concrete actions for mutual friendly rapprochement of our peoples.

We realize the necessity of developing cooperation in economy, trade, culture and other fields, and to strengthen friendship, good-neighbourliness, mutual understanding and confidence between the peoples of our two countries.

Christians are called to seek *things which make for peace and things wherewith one may edify another* (Rom. 14. 19), because the Lord said: *Blessed are the peacemakers; for they shall be called the children of God* (Mt. 5.9). Therefore, realizing the importance of preserving peace and the need to overcome the present difficulties in relations between our countries, we express our confidence that both the USSR and Japan must and will be able to find a

YOSHIKI TOEDA

on behalf of the Japanese Christian
Peace Mission

mutually acceptable solution for the happiness and prosperity of our peoples and that Christians will contribute their mite to a great cause.

For the sake of these goals we express willingness to continue our meetings like the Moscow Conference, and to continue our common search for ways leading to peace.

The Japanese delegation proposed to hold another Christian peace meeting in the autumn of 1982 in Japan, and invited a Soviet delegation to this conference. The Soviet Christian delegation accepted the invitation with gratitude.

We pray: *Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us* (Is. 26. 12). Amen.

Archbishop VLADIMIR
on behalf of the Christian
delegation from the Soviet Union

Metropolitan FILARET Awarded the World Peace Council Medal

On the occasion of its 30th anniversary, on September 15, the Presidium of the Ukrainian Republican Peace Committee, held an extended meeting in Kiev. During the meeting, Oles Gonchar, an Ukrainian writer, Chairman of the committee, presented the medals of the World Peace Council to active champions of peace. Among those awarded was His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

Presenting the medal, the chairman warmly congratulated Metropolitan Filaret on the award.

In his response, Vladyka Filaret thanked him for assessing so highly his activities in the field of peacemaking and stressed that he considered the award as a recognition of his peacemaking efforts of the episcopate, clergy and laity of the Ukrainian Exarchate of the Russian Orthodox Church.

Bishop AMVROSIY Awarded

Bishop Amvrosiy of Ivanovo and Kineshma was awarded the certificate of merit of the Soviet Peace Fund on March 3, 1981, at the Ivanovo Diocesan Administration. Present at the ceremony were G. A. Mikhailov, the representative of the Council for Religious Affairs of the USSR Council of Ministers in the Ivanovo Region; L. I. Antonova, Secretary of the Ivanovo City Council, representatives of the clergy and church councils of the Ivanovo Diocese.

The certificate was presented to Bishop Amvrosiy by V. A. Kulikovskiy, Executive Secretary of the Ivanovo Regional Peace Committee.

Certificates of merit of the Ivanovo Regional Peace Committee and the Regional Commis-

sion of Assistance to the Soviet Peace Fund were also presented to a number of clerics and chairmen of the church councils of the diocese.

G. A. Mikhailov, the representative of the Council for Religious Affairs, warmly greeted the recipients and wished them fresh success in the noble cause of peace.

In his response, Bishop Amvrosiy said among other things:

"...We love our great country and we shall continue to heed the voice of Christian love and conscience which calls us to be champions of peace and do our best for the preservation of peace on earth, for the flourishing and might of our beloved Motherland."

Archpriest NIKOLAI VINOKUROV


CHRONICLE

A meeting of the CPC Financial Commission took place in Prague from August 31 to September 2, 1981. Archpriest Georgiy Goncharov, a staff member of the Department of External Church Relations, attended the meeting.



ORTHODOX SISTER CHURCHES

His Holiness Patriarch PIMEN Attends the Celebrations of the 1300th Anniversary of the Bulgarian State

Addresses of greeting were also delivered by His Beatitude Dorotej and His Beatitude Theodosius. They expressed fraternal love and feelings of friendship toward the Bulgarian people and warmly congratulated the Plenitude of the Bulgarian Church and the entire Bulgarian people on the glorious jubilee of the Bulgarian state.

That day, His Holiness Patriarch Maksim, accompanied by the members of the small body of the Holy Synod—Metropolitans Pankratiy of Stara Zagora, Filaret of Vidin, Grigoriy of Lovech and Kallinik of Vratsa—paid a visit to His Holiness Patriarch Pimen at the Sofia Hotel. During the visit the importance of the present jubilee in the history of the Bulgarian Orthodox Church was reaffirmed, and wishes expressed for blessed success in her internal life and in her service to the cause of ecumenism and peace. The representatives of both Churches exchanged commemorative gifts as a remembrance of the jubilee festivities and as a sign of unity and love.

On Sunday, June 7, the participants and guests made a trip to the ancient Rila cloister. In the Monastery Church of the Dormition of the Mother of God they were met by the hegumen of the monastery, Bishop Gelasiy. They venerated at the relics of St. Ioann of Rila, the heavenly patron of the Bulgarian people.

On Monday, June 8, a solemn meeting devoted to the 1300th anniversary of the founding of the Bulgarian state was held at the Bulgarian Academy of Sciences. In the presidium were His Holiness Patriarch Pimen; His Holiness

Patriarch Maksim; His Beatitude Dorotej; His Beatitude Theodosius; Academician Angel Balevsky, President of the BPR Academy of Sciences; General Ivan Mikhailov, member of the BPR State Council; Lyubomir Popov, Deputy Minister of Foreign Affairs of the BPR, Chairman of the State Committee for Bulgarian Orthodox Church Affairs and Religious Cults; representatives of the Local Orthodox Churches; Archbishop Giuliano Agresti; and representatives of international ecclesiastical organizations. Above the presidium table was a banner with the words from the Bulgarian traditional folk hymn in honour of the holy brothers Sts. Cyril and Methodius—a call to the Bulgarian people to prosper and develop continuously: "March forward, reborn people, to a radiant future!"

In attendance were members of the Holy Synod, bishops and clerics of the Bulgarian Church, representatives of the Bulgarian Academy of Sciences and public organizations of the capital, professors and students of the Sofia Theological Academy, participants in the jubilee festivities, representatives of other Christian confessions, and numerous guests.

In his opening speech, His Holiness Patriarch Maksim, Primate of the Bulgarian Church, said that in that memorable year of 681 the name "Bulgaria" united Slavs and proto-Bulgars into a single, unique state. Despite many vicissitudes, this name has persisted in the annals of history for thirteen centuries, attesting to the legitimate right and inflexible will of the Bulgarian people to build an independent state, ecclesiastical and cultural life.

His Holiness Patriarch Maksim emphasized that when the Bulgarian state was in its formative stage the

Concluded. For the beginning see JMP No. 10, 1981.

Bulgarian Orthodox Church had helped unite heterogeneous tribes of different dialects and faiths, and she has always contributed to the progress of her state and the spiritual development of her people.

His Holiness Patriarch Maksim expressed joy over the presence at the jubilee celebrations of the Primates and representatives of the Local Orthodox Churches, non-Orthodox Churches, ecumenical and peace organizations, and representatives of Bulgarian dioceses and ecclesiastical communities located abroad.

"We are also pleased," he said, "that our celebrations have been favoured with attention by high representatives of state power and public organizations of the country. This is firm proof of the recognition of the part the Bulgarian Orthodox Church has played during the eleven centuries of her existence in promoting the well-being of the people, as well as of her patriotic contribution and peace efforts for the continued prosperity of our beloved country—the Bulgarian People's Republic—whose people are building a happy future for themselves in peaceful labour."

The floor was then given to Prof. Todor Sabev of the Sofia Theological Academy who read a paper entitled: "Our Orthodox Church and the 1300th Anniversary of the Bulgarian State". In it Prof. Todor Sabev drew on the wealth of historical sources to demonstrate that in the 13-century chronicle of the Bulgarian state the Bulgarian Orthodox Church has been, for eleven of these centuries, closely bound up with the historical destiny of the people and the country.

In the new social conditions the Bulgarian Church has preserved and been fully able to express in canonical forms the fundamental principles of her Church order, consolidate ties with her Sister Orthodox Churches and to establish herself in inter-Church life.

General Ivan Mikhailov delivered a speech of greeting. On behalf of the BPR State Council and its chairman, Todor Zhivkov, he extended cordial greetings to the heads and representatives of the Orthodox and other Christian Churches and international eccle-

siastical organizations, and to the participants and guests. In his speech he pointed to the tremendous contribution of the Bulgarian Orthodox Church to the formation of the Bulgarian nation, the consolidation of the Bulgarian state, the preservation of the national language, faith and spiritual culture, particularly during the grim years of Ottoman rule, and noted also the Bulgarian Orthodox Church's present efforts for peace.

The next speakers were representatives of other Church delegations. Bishop Amvrosiy read out the greeting from His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia, President of the World Council of Churches. The message of greeting from His Beatitude Metropolitan Vasilii of Warsaw and All Poland was read by Bishop Simon of Lublin. Hieromonk Prof. Afanasije Evtić spoke on behalf of the Serbian Orthodox Church; Metropolitan Chrysostom of Patmos—on behalf of the Cypriot Church; and Metropolitan John of Helsingfors—on behalf of the Finnish Church.

Archbishop Giuliano Agresti of Lucca congratulated the assembly on the jubilee in the name of the Roman Catholic Church.

The WCC Deputy General Secretary, Prof. Todor Sabev, read out the message of greeting from the WCC General Secretary Dr. Philip Potter, G. G. Williams, General Secretary of the Conference of European Churches, spoke on behalf of the CEC, and Herbert Mochalsky, Vice-President of the Christian Peace Conference, delivered an address on behalf of the CPC.

The speakers stressed the historical merits of the Bulgarian Orthodox Church during the 13-century existence of the Bulgarian state and spoke of the effective part played by the Bulgarian Church in the life of the Orthodox plenitude and in the cause of ecumenism and peace.

Many of the speeches keynoted the concern generated by the incessant build up of armaments and the tension in the world today. In this connection, many fine words were said about the constructive peace-loving policy being pursued by the People's Republic of Bulgaria on the Balkan Peninsula and

throughout the world, helping to establish the principles of detente and develop friendly relations among nations.

That afternoon, the Chairman of the State Council of the People's Republic of Bulgaria, Todor Zhivkov, received the heads of the ecclesiastical delegations and representatives of international Christian organizations who had arrived for the celebrations.

On behalf of the heads and representatives of the Churches, His Holiness Patriarch Pimen warmly congratulated Todor Zhivkov on this holiday of the Bulgarian people—the 1300th anniversary of the Bulgarian state—and wished the People's Republic of Bulgaria to flourish further in every way and blessed success in its efforts to strengthen peace in Europe and throughout the world.

The CEC General Secretary Dr. G. G. Williams spoke on behalf of the international Christian organizations.

The Chairman of the BPR State Council, Todor Zhivkov, expressed sincere gratitude for the congratulations and kind wishes, and told the Primates and representatives of the Orthodox Churches and international Christian organizations about the basic principles of the consistent peace-loving foreign policy being pursued by the People's Republic of Bulgaria. He pointed to the great significance of the activity of religious figures aimed at staving off the danger of world war. Expressing satisfaction with the jubilee celebrations organized by the Bulgarian Orthodox Church, Todor Zhivkov noted her contribution to the preservation of Bulgarian culture and the national self-awareness during the years of Ottoman rule and underlined the fact that the Bulgarian Church today supports all the peace initiatives of the government of People's Bulgaria and is furthering the all-round flourishing of the country.

In attendance at the reception were His Holiness Patriarch Maksim and Metropolitan Pankratiy of Stara Zagora. Lyubomir Popov, Deputy Foreign Minister, Chairman of the State Committee for Bulgarian Orthodox Church Affairs and Religious Cults, was also present.

That afternoon the participants in the festivities went to the religious con-

cert given in the Grand Hall of the BPR Academy of Sciences by members of the clergy under the direction of Archimandrite Neofit. The second half of the concert of ecclesiastical and secular music was rendered by the choir of the Patriarchal Cathedral of St. Aleksandr Nevsky under the direction of Dimitriy Dimitrov.

That evening, His Holiness Patriarch Maksim and the Holy Synod of the Bulgarian Church gave an official reception at the Sofia Hotel, which was attended by His Holiness Patriarch Pimen and members of the delegation of the Russian Church; the hierarchs and clerics of the Bulgarian Church headed by His Holiness Patriarch Maksim of Bulgaria; His Beatitude Dorotej, His Beatitude Theodosius, Archbishop Guiliano Agresti, representatives of the Orthodox Churches and international ecclesiastical organizations, officials of the Holy Synod, professors of the Sofia Theological Academy, and participants in and guests of the jubilee festivities. Representatives of the Greek Catholic, Roman Catholic and Armenian Churches in Bulgaria, as well as of the Protestant, Judaic and Muslim communities, were guests at the reception. Also present at the reception were General Ivan Mikhailov, member of the PRB State Council; Lyubomir Popov, Deputy Foreign Minister, Chairman of the State Committee for Bulgarian Orthodox Church Affairs and Religious Cults; Pyotr Mezhdurechki, Chairman of the Executive Committee of the Sofia People's Council, Georgiy Dimitrov-Goshkin, Chairman of the National Peace Committee; Gero Grozev, Chairman of the Committee on European Security and Cooperation; Pavel Matev, Chairman of the Slavonic Committee, and other representatives of the public.

Their Holinesses Patriarchs Pimen and Maksim delivered speeches devoted to the jubilee celebrations. Patriarch Maksim underscored the contribution made by the Bulgarian Church to the Bulgarian people's struggle for freedom, which was won with the blood of 200,000 Russian warriors and Bulgarian volunteers.

Patriarch Pimen noted in his speech that the celebration of the 1300th anniversary of Bulgaria had acquired a

truly all-Orthodox and all-Christian significance, which attested to the high spiritual authority of the Bulgarian Orthodox Church and her zealous service to the benefit of her people, to the glory of Holy Orthodoxy, Christian unity, and the cause of peace. The Primate of the Russian Orthodox Church said that the Bulgarians and the Russians had always felt their unity, and for this reason "we, representatives of the Russian Orthodox Church, think with special feeling about the millennium of the mutual and fruitful cooperation between our two Churches, peoples and states, and pray that the All-Merciful Lord bless this unity so that it may be just as bountiful in the future—for centuries to come".

The CPC General Secretary Lubomir Miřejovský extended congratulations from the CPC leadership and from Metropolitan Filaret of Kiev and Galich, Chairman of the CPC Working Committee.

On June 9, the participants in the celebrations made a trip to the city of Pleven, the site of Russian and Bulgarian military glory. It was in the Pleven area that tens of thousands of Russian soldiers gave their lives. The feat of self-sacrifice and the majesty of the human spirit is evidenced by the 140 monuments in the environs of Pleven, redoubts and silent guns, the church-mausoleum and the Skobelev park-museum. In honour of the centenary of the Pleven saga (1877-1977), the Presidium of the USSR Supreme Soviet presented the city a high award—the Order of the Friendship of Nations.

In Pleven, the participants in the celebrations were hosted by Metropolitan Kallinik of Vratsa, to whose diocese the hero-city belongs. Metropolitan Kallinik and the Diocesan Council of the Vratsa Metropolitanate gave an official dinner which was attended by the hierarchs of the Bulgarian Church headed by His Holiness Patriarch Maksim, His Beatitude Dorotej, His Beatitude Theodosius, representatives of the Orthodox Churches and international Christian organizations, diocesan staff members and superintendent deans of the Vratsa Metropolitanate. Lyubomir Popov, Deputy Foreign Minister, Chair-

man of the State Committee for Bulgarian Orthodox Church Affairs and Religious Cults, and representatives of the city authorities and public were also present.

Metropolitan Kallinik delivered a speech in which he spoke about Bulgaria's glorious 13-century path, about the significance of the Bulgarian Church—the spiritual mother of the people, and about the legendary national heroes and national monuments and shrines which include the city of Pleven. Its history is written in the blood of incalculable sacrifices made for the sake of freedom by the Bulgarian and fraternal Russian and Romanian peoples. Pleven has become a symbol of the struggle for freedom, fraternity and friendship, of inspired labour and peaceful prosperity.

Stefan Ninov, Chairman of the Pleven District National Council, cordially greeted the honoured guests. In a speech dedicated to the 1300th anniversary of Bulgaria, he also spoke about the diverse achievements made by the Pleven District in Socialist Bulgaria. Stefan Ninov expressed confidence that the fraternal meetings at the jubilee festivities would further the consolidation of friendship among nations and their cooperation for peace and detente.

Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations of the Moscow Patriarchate, made a speech on behalf of the representatives of the Local Orthodox Churches and international Christian organizations. He spoke about the involvement of the Bulgarian Church in the present festivities and about the sense of reverence born in a land where more than 30,000 Russian warriors had given their lives for the freedom and independence of the fraternal Bulgarian people. "A visit to Pleven is a particularly moving event for me," said Vladyka Filaret, "because I am the metropolitan of the city of Minsk, in one of its cemeteries there stands the Church of St. Aleksandr Nevsky; in this cemetery repose in peace Russian volunteers who perished from wounds received during the storming of Pleven.... The Russian people revere the great feats of their fathers, who pio-

usly did their Christian duty in fulfillment of the Gospel commandment to lay down their lives for their friends."

Metropolitan Filaret pointed out that words about peace had been frequently repeated in the days of the celebrations, and that this was not fortuitous, because the people's memory of the horrors of the last world war was still alive and, therefore, the young generation of Russians and Bulgarians, and of Europe and the rest of the world, should do their utmost to prevent the tragedy of a new war.

In conclusion, Metropolitan Filaret presented Metropolitan Kallinik with a precious panagia on behalf of His Holiness Patriarch Pimen. Metropolitan Kallinik thanked His Holiness Patriarch Pimen for the lofty attention accorded him and for the congratulations.

The participants in the festivities visited the Church of St. Parasceve, where they were welcomed by Hieromonk Petr Tomov. A thanksgiving moleben was held in the church. Wreaths were laid in the Church-Mausoleum of St. George the Victorious, which was built in memory of the fallen soldiers.

The eminent guests viewed the panorama of the Plevna Saga of 1877—a monument to Russian military glory and Bulgarian-Soviet friendship, which was erected in 1977 in honour of the centenary of the liberation of Bulgaria from Ottoman rule. The majestic body of the monument rests on four bayonets representing the weapons with which the Russian warriors won freedom for their brothers. The dimensions of the panorama are impressive: canvas length—115 m, height—15 m. The total area of the painting with the foreground comprises 2,800 sq. m. The foreground unobtrusively blends in with the painting, and the panorama creates an impression of reality. The team of Soviet and Bulgarian artists was headed by Honoured Artist of the Russian Federation N. V. Ovechkin. The participants in the celebrations saw a moving painting of the third storming of Plevna on September 11, 1877—one of the fiercest battles of 1877-1878. A diorama features the last battle for Plevna on December 10, 1877, and the rout of the Osman-pasha on the Vit River—7 km. west of Plevna.

On June 10, the jubilee celebrations continued in Veliko Trnovo—Bulgaria's ancient capital, a city of numerous historical and architectural monuments. In 1185, the brothers Asen and Pyotr led the Bulgars from there against "invincible" Byzantium and liberated the Bulgarian land.

In the Cathedral of the Most Holy Mother of God, Metropolitan Stefan of Veliko Trnovo greeted the participants and guests of the festivities. Following a thanksgiving moleben he delivered an address of greeting in which he stressed that the 1300th anniversary of the Bulgarian state was proof of the unity and heroism of the Bulgarian people, their piety and industry, their desire to be free and to live in peace.

His Beatitude Theodosius said in response that the schools St. Feodosiy of Trnovo and Patriarch St. Evfimiyy had founded in Veliko Trnovo, the ancient Bulgarian capital, had exerted their life-giving influence across Russia, reaching North America and Alaska.

To mark the festive occasion, Metropolitan Stefan and the Diocesan Council of the Metropolitanate gave an official dinner, which was attended by His Holiness Patriarch Maksim and the hierarchs of the Bulgarian Church, His Beatitude Dorotej, His Beatitude Theodosius, members of the Russian Church delegation, participants in and guests of the jubilee celebrations, city officials and representatives of the city public, as well as Lyubomir Popov, Chairman of the State Committee for Bulgarian Orthodox Church Affairs and Religious Cults.

Metropolitan Stefan delivered a speech in which he spoke about the importance of Veliko Trnovo in Bulgaria's long history. He cited Todor Zhivkov here: "Veliko Trnovo is our national pride, our national asset. We are proud of its age-old and glorious history as a bastion of the Bulgarian land and as the ancient capital of the Bulgarian state." Metropolitan Stefan pointed out that the 13-century history of the Bulgarian state was also the history of the Bulgarian Orthodox Church.

Kirill Panaiotov, Chairman of the City District National Council, greeted the guests on behalf of the council and the public. He noted the contribution

the Bulgarian Orthodox Church and religious public were making towards the preservation and strengthening of peace.

Metropolitan Yuvenaliy of Krutitsy and Kolomna said in his speech that Veliko Trnovo was a moving conclusion for the jubilee celebrations.^{*} He spoke about the unforgettable impressions made by the monuments to the Russian people's heroism and by the jubilee festivities on the participants, impressions which they would carry home with them. He said that they would speak and write about Bulgaria as a huge museum where everything connected with the history of the Bulgarian people and the Bulgarian Orthodox Church was reverently and carefully preserved. "During these days we have learned," noted Metropolitan Yuvenaliy, "that the Bulgarian Orthodox Church had not only played an important role over the centuries in the life of the people, but saw for ourselves that she is with her people today, too, blessing their creative endeavours and serving the cause of peace along with them.... And all of this is the fruit of freedom, which was won through friendship and sealed by blood."

The guests then visited the Holy Mount—a part of ancient Trnovgrad, once the site of the Monastery of the Icon of the Holy Mother of God "Hodegetria". The Trnovo school of literature and painting once flourished there. Today there towers the majestic buildings of the Cyril and Methodius University. A monument to Patriarch St. Evfimiyy stands before the entrance. The guests also viewed Tsarevets Hill—the chief fortress of mediaeval Trnovo, where the palaces of the tsar and the patriarch were located.

On June 10, the USSR Embassy in Sofia gave a reception in honour of His Holiness Patriarch Pimen and the delegation of the Russian Orthodox Church. His Holiness Patriarch Maksim and Metropolitan Pankratiy of Stara Zagora were among the guests. The reception was attended by Lyubomir Popov, Deputy Foreign Minister, Chair-

man of the State Committee for Bulgarian Orthodox Church Affairs and Religious Cults; O. S. Lezin, Head of the Consular Section of the USSR Embassy, and Secretary I. V. Gusev. The hosts—Ambassador Nikita Pavlovich Tolubeyev and his wife, Anna Nikitichna, cordially received the guests. Speeches were made at the dinner by His Holiness Patriarch Pimen, His Holiness Patriarch Maksim and Ambassador N. P. Tolubeyev.

* * *

On June 11, the delegation of the Russian Orthodox Church left for home. The delegation was seen off at the Sofia Airport by His Holiness Patriarch Maksim, the metropolitans—members of the Holy Synod of the Bulgarian Church—and Archimandrite Nikita, as well as T. Tsvetkov, Department Head of the State Committee for Bulgarian Orthodox Church Affairs and Religious Cults, Consul O. S. Lezin of the USSR Embassy.

The celebrations on the occasion of the 1300th anniversary of Bulgaria testified to the involvement of the Bulgarian Orthodox Church in the history of her people and state. The ecclesiastical festivities showed that the thread which runs through the past, present and into the future of the long history of the Bulgarian state remains intact. The process of spiritual renewal and creative interpretation of history has never stopped.

"As we celebrate the 1300th anniversary of the founding of the Bulgarian state, it should be pointed out that the Bulgarian Orthodox Church played and continues to play a considerable role in the cultural progress and in the public life of our beloved country. True to her patriotic traditions, she continues to make her contribution to the further development of our state for the well-being of our people".*

Archimandrite NIKITA,
Dean of the Patriarchal Podvorye in Sofia

* Patriarch Maksim of Bulgaria. *The Bulgarian Church and Bulgarian Literature*. "Pliska, Madara, Preslav" newspaper, No. 9, May 1981, p. 4.

New Developments in the Liturgical Life of the Orthodox Church of Finland

All-Night Vigil, which lasted through the night, was conducted on Sunday, May 10, 1981, in the Church of the Holy Trinity in the town of Outokumpu, near New Valaam.* In its time, the All-Night Vigil was held as a service lasting the entire night, and its very name speaks of this. It is conducted in this fashion even today on Mount Athos. The All-Night Vigil which we presently conduct in our Orthodox churches are an abridged version of the early All-Night Vigil.

The Sunday, on which this All-Night Vigil was held, was the 4th Sunday after Easter in the Finnish Orthodox Church, when the Gospel lesson about the Paralytic¹ is read. It was also the Feast of the Apostle St. Simon the Zealot.²

The idea of holding the All-Night Vigil according to the Rule originated at the Theological Seminary in the city of Kuopio. It was enthusiastically supported by the Union of Orthodox Students of Finland, thanks to which news of the forthcoming Vigil service spread. His Eminence Archbishop Paul of Karelia and All Finland approved the preparations for and conducting of the Vigil service.

A laborious preparatory work began. Many liturgical texts had to be translated from Greek³. Old chants had to be selected and set to music for part-singing. The bulk of the work of preparing for the All-Night Vigil was done by Father Matti (Matfei) Sidorov, Dean of the Cathedral Church of St. Nicholas in Kuopio (a teacher of liturgics), Jurki Härkönen, the chief precentor at the planned service and a student of the

Psalm-readers Courses at the seminary. The work was well thought-out by them. A portion of the translations from Greek was done by Father Stefan Repo of the Helsinki community.

On Saturday, May 9, people, who wanted to take part in this service, arrived in Outokumpu from Helsinki, Kuopio, Turku, Tampere and Joensuu. Father Matti gave a detailed and interesting talk on the forthcoming All-Night Vigil. He expressed satisfaction with the fact that enthusiasts were found who undertook to prepare and hold this service. "It is also gratifying," he continued, "that in our times of liturgical renewal and reexamination of many external liturgical forms there are young people who have gathered for this special service. This attests to the fact that we are capable of showing respect for, and taking an interest in the spiritual values of Christians who lived long before us."

Father Matti spoke about how the All-Night Vigil would be conducted. The ecclesiastical conception of the word "day" and the changing of the periods of the day themselves differ from the commonly accepted view: the new day begins not at midnight, as it is presently considered, but during the service, namely, the All-Night Vigil, during which the gradual transition to the following day is effected. The entire transition is reflected in the liturgical texts. Even the very term "day" in the biblical and ecclesio-liturgical sense differs from what is normally considered day, that is, the period of time from morning to evening. The author of Genesis explains what "day" is in his narration of the creation of the world, and he does not do so in passing, but places a special, concrete emphasis on "days". In the first chapter of the Book of Genesis we repeatedly read: *And the evening and the morning were the first day...* (Gen. 1. 5). In the early days the All-Night Vigil was conducted precisely during this span of time—from sunset to sunrise. The length of the service depended upon this as well.

* This was not the first time that the All-Night Vigil according to the Rule was held. One was conducted in 1910 at the Kiev Theological Academy. A description of how it was prepared and held is given in the *Commentated Typicon* by Prof. M. Skaballanovich.

¹ The Finnish Orthodox Church celebrates Easter according to the Western Paschal Cycle.

² The so-called New Calendar Style is used in the Orthodox Church of Finland.

³ There is no complete translation of service books into Finnish.

Today, we have grown accustomed to viewing night as a period of rest. In speaking about night time, many great ascetics and fathers of the Early Church pointed out, among other things, how aromatic all of Nature is at night, the flowers in particular, and that for man night was a favourable time for prayer, when the cares of the day had passed, all around was quiet, and there was nobody and nothing to distract one. These thoughts were also vividly expressed in the prayers of the All-Night Vigil.

Father Matti urged the faithful to concentrate during the service on the context of all that was about to be read and sung, and to try to feel the prayers of the service as well as possible. The idea of the All-Night Vigil consists in the fact that Christians who are conducting it are offering prayers for the whole world, for all men. We are standing spiritual guard and offering prayers for all when others rest. We should be mindful of this, and it should strengthen us.

"The All-Night Vigil according to the Rule", Father Matti continued, "has no analogue in the yearly cycle of our present-day services. Apparently none of those assembled here have experienced a service like it. It will be hard to stay up for such a long time; but on the other hand, by tomorrow we shall be enriched with valuable spiritual experience which we shall receive during this all-night prayer, and then perhaps we shall be better able to understand this service and the early Christians who conducted it."

Father Matti then explained in succession the various aspects of the All-Night Vigil—the idea behind it, the prayers, *ektenes* and Psalms.

After his address the preparations for the service continued: the two choirs rehearsed, while those who were not singing busied themselves with other tasks. This was followed by supper, after which a little time was left to take a rest.

The All-Night Vigil began at 9 p.m. It was held in strict accordance with the Church Rule, at a peaceful, unhurried pace. Father Matti officiated. The antiphonal singing by the two choirs of the *kathismata* was very interesting, and for many it was new and extremely moving. The two very beautiful melo-

dic lines, alternating between the right and left choirs, created a special prayerful mood. One wanted to sing these *kathismata* endlessly.

Another feature was the fact that the Lity was conducted in the churchyard. One petition of the Lity was read on every side of the church and during the procession from one side of the church to another; "Lord have mercy upon us!" was sung in Finnish, Greek, Slavonic and English. This Lity with a procession round the church was reminiscent of the custom practised in ancient Constantinople, when the procession went not only round the church but through the city, and all the Christians who were unable to go to church that day could interrupt whatever they were doing and offer a prayer along with the entire Church.

After the prayer "O Lord, bountiful and compassionate...", the procession entered the church to the singing of the *aposticha*. The blessing of the loaves, wheat, wine and oil took place inside the church. Large loaves of bread had been prepared. After the blessing they were taken to the parish house where all the faithful went to fortify themselves with the blessed bread sprinkled with wine. All partook of this bread reverently and in silence, mindful of the fact that this was also part of the service. Ten or fifteen minutes later, at exactly midnight, the morning service began. The ideas of keeping vigil and spiritual struggles contained in the Psalms of the Hexapsalmion, excellently corresponded to the state of the faithful. Triumph follows this struggle—the news at Pelyeas about the Resurrection of the Saviour. And the faithful experienced all this before sunrise, just as the Myrrhophores who went before sunrise to the Sepulchre of Christ and learned of His Resurrection.

The reading of the canon began. The fatigue which had gradually increased throughout the entire service was felt most during the canon. Looking at the faithful, one could see how difficult it was for them at times to fight it. Then it gradually passed and with the approaching morning, each one was infused with new strength. Synaxaria were read during the canon.

Matins continued with a glorification of God for all His benevolences.

precisely the proper time and place. I heard the priest's ecphronesis: "Glory to Thee, Who hast shown us the light", then came a glorification of the Creator with a prayer to "pass the approaching day in a beneficial and good Christian manner!"

The All-Night Vigil and the Hours were immediately followed by Divine Liturgy, during which all the worshippers without exception received Holy Communion. Quiet joy was on the faces of the young people who had gathered for this special service and had been spiritually renewed after receiving the Holy Sacrament. A singular spiritual balance reigned in the church. The apostle's words came to mind: *And the multitude of them that believed were of one heart and of one soul...* (Acts 4. 32).

Each person who spent that night attending the service was fully enriched with an unknown spiritual experience. Everyone would recall that sacred night with emotion. They shared their impressions at breakfast. No one was left indifferent, nor was fatigue or dissatisfaction written on any of their

faces. Exultation and exhilaration reigned.

When we asked about the future of this type of All-Night Vigil, we were told that it would be held approximately once a year, in various places, at young people's meetings and congresses when possible, since young people have displayed a particular interest. Through these Early Church services, we can penetrate that genuinely Christian tenor of life and prayer which was peculiar to the early Christians, and to draw fresh spiritual strength from them.

It is our wish that this type of divine service becomes more and more successful each time. This will doubtlessly be the case, since a certain amount of experience will be amassed. May interest grow among Christians in these services, and this will be still another source of spiritual enrichment for each participant in them, the spiritual enrichment of the beneficent ecclesiastical atmosphere which reigns in the Orthodox Church of Finland today.

Deacon GEORGIY ANTONYUK,
LTA student



Novosibirsk Diocese. On January 13, 1980, the newly-built church in the town of Slavgorod, Altai Territory, was consecrated to St. Nicholas (see JMP No. 4, p. 24-25).

Dr. POTTER's 60th Birthday

To Dr. PHILIP POTTER,
General Secretary of the World Council of Churches

Dresden, GDR

Cordial congratulations to you, beloved brother in Christ, on your 60th birthday. With gratitude to the Lord we think of your beneficent involvement in the ecumenical activities to which you have dedicated your life. We appreciate deeply your dedication in fulfilling your duties as General Secretary of the World Council of Churches and in carrying out the work the office entails. We pray for God's incessant help to you, dear brother, for your spiritual and bodily strength and wish you many years of life.

With invariable love in Christ,

+ PIMEN, Patriarch of Moscow and All Russia

August 18, 1981
Moscow

Conference of the Anglican-Orthodox Joint Doctrinal Commission

The annual conference of the Anglican-Orthodox Joint Doctrinal Commission took place at the Orthodox Centre of the Constantinople Patriarchate in Chambésy (Geneva), from July 20 to 27, 1981.

As is known, plenary sessions of the Anglican-Orthodox Joint Doctrinal Commission took place in 1973 (Oxford) and in 1976 (Moscow); the themes and results of which were reported in *The Journal of the Moscow Patriarchate* (No. 11, 1973, p. 52 and No. 11, 1976, pp. 48 and 51-55). Later on, the meetings of the Joint Commission were held in Cambridge, England (1977), in the Penteli Monastery, near Athens, Greece (1978), in Llandaff, Wales, Great Britain (1980).

At the conference in Chambésy three subcommissions worked on the following themes: "The Mystery of the Church" (Subcommission I), "Partaking of the Grace of the Holy Trinity" (Subcommission II), and "Tradition" (Subcommission III).

The Communique reads in part: "The report of Subcommission I states that the Church is entrusted with the mission of reconciling mankind. This

prompts us to seek unity among ourselves in order to help heal the divisions of mankind."

Church unity is possible given communion of faith and brotherly relationship, under the influence of the Holy Spirit. This unity is expressed concretely when the Church, gathered around the bishop, celebrates the Holy Eucharist, proclaiming the Death of Christ till he come (1 Cor. 11. 26).

Subcommission II states, that the focus of a Christian's life is his personal experience of communion with God, Who reveals Himself in Jesus Christ and the Holy Spirit. As for doctrinal formulae, they should not belittle the majesty of the Divine Mystery, which was received by the Church through the Apostles, and which is passed on by the Fathers of the Church.

The Anglican side regarded with understanding the Orthodox formulation of the doctrine on the procession of the Holy Spirit, this opened new possibilities for clarifying the reasons for the absence of the words "and the Son" (Filioque) in the Orthodox Creed.

Subcommission III dealing with the theme "Tradition", considered its theological and some pastoral aspects. It emphasized that Tradition was of great importance to the Church, being a dynamic reality" in her life.

As a result of the exchange of information between the Anglican and Orthodox sides, the report of Subcommission III concludes that "in the Anglican Communion, within the framework of freedom (of theological views), there are commitments and responsibilities towards Tradition. In Orthodoxy there is both freedom (of theological views) and understanding of Tradition as the constant action of the Holy Spirit in the Church".

The participants in the conference arrived at the conclusion that the

themes, discussed in Chambésy, should be considered further at the next meeting of the Anglican-Orthodox Joint Doctrinal Commission, which is to be held on July 12-19, 1981, in Canterbury, England. For this meeting reports will be prepared on the themes: "The Apostolicity of the Church", "Christian Sanctity" and "Christian Divine Service".

Taking part in the meeting of the Joint Commission from the Moscow Patriarchate were members of the Inter-Orthodox Theological Commission on the Dialogue with the Anglican Church: Archbishop Vasilii of Brussels and Belgium, and Archpriest Liveriy Voronov, Professor at the Leningrad Theological Academy.

Archpriest Prof. LIVERIY VORONOV

Visit to Geneva

by Metropolitan ALEKSIY of Tallinn and Estonia

On August 10, 1981, at the Ecumenical Centre of the World Council of Churches there was a special enlarged meeting of the executives of the Conference of European Churches, to discuss the current work of this European ecumenical organization.

Metropolitan Aleksi of Tallinn and Estonia, Vice-Chairman of the CEC Presidium and Advisory Committee, attended the meeting.

On August 11, the CEC General Secretary, Dr. G. G. Williams, gave a reception in honour of Metropolitan Aleksi of Tallinn and Estonia.

On August 12, Metropolitan Aleksi, together with Dr. G. G. Williams, paid an official visit to the Secretariat of the Council of European Bishops' Conferences (CCEE) in Saint Gall. In honour of Metropolitan Aleksi and Dr. G. G. Williams the General Secretary of the CCEE, Vicar-Bishop Dr. Ivo Rer gave a reception at his residence in Gossau. On that day, Metropolitan Aleksi and Dr. G. G. Williams also met the executives of the Saint Gall Diocese, ecumenical leaders of other confessions of Saint Gall and staff members of the CCEE Secretariat. During the meeting the General Secretary of the CCEE, Monsignor Dr. Rer, on behalf of the Chairman of

the Secretariat for Promoting Christian Unity, Cardinal Johannes Willebrands, Archbishop of Utrecht; the Chairman of the CCEE, Cardinal Basil Hume, Archbishop of Westminster; Bishop Otmar Mäder of Saint Gall, on his own behalf and of those present, warmly greeted Metropolitan Aleksi. In his response, Metropolitan Aleksi analyzed the development of cooperation between the CEC and CCEE in the last decade and answered a number of questions. Later that day, Metropolitan Aleksi, accompanied by the dean of the Saint Gall cathedral church, P. Schneider, inspected the cathedral and library where he saw many rare manuscripts. Then he returned to Geneva.

On August 13, Metropolitan Aleksi visited the Headquarters of the Conference of European Churches and had a talk with its staff members. Metropolitan Aleksi also had a talk with the officials of the World Council of Churches in Geneva.

On August 13, Metropolitan Aleksi was received by the Ambassador of the USSR to the UN and international organizations' representation in Geneva, Z. V. Mironova.

On August 15, Metropolitan Aleksi returned to Moscow.

A Prayer for Christian Unity



Autumn 1981 marked twenty years since the Russian Orthodox Church had joined the World Council of Churches.

The World Council of Churches is a free union of more than three hundred Christian Churches which, in fraternal cooperation, are creating a truly Christian relationship with one another so that, when it pleases the Lord, the unity in faith of all Christians be reestablished.

"Expressing her readiness to witness before the Christians of other confessions her faith and devotion to the Lord, her steadfast loyalty to Holy Tradition, as defined by the Ecumenical Councils and unanimously witnessed by the Holy Fathers and Teachers of the Church, the Russian Orthodox Church considers it her lofty moral duty to support the very important measures of the World Council of Churches, which help strengthen Christian unity" (*JMP*, No. 1, 1963, p. 53).

"The Week of Prayer for Christian Unity" is one of the WCC measures held annually.

The most authoritative hierarchy of the Russian Orthodox Church, Metropolitan Filaret of Moscow, said the following on prayer for Christian unity: "Any one baptized in the Name of the Holy Trinity is a Christian, regardless of the confession he belongs to... True toleration is not hardened by the wall of partition, separating the Christians, but mourns... and prays 'for the union of all'" (*JMP*, No. 5, 1962, pp. 29-30). It is known, that the prayer for Christian unity has always been offered up by the Orthodox Church, but formerly it was not joined by representatives of other Christian confessions. There are similar prayers in almost all liturgical orders and offices of various Christian confessions.

Even before the Russian Orthodox Church had joined the World Council of Churches, Dr. W. A. Visser't Hooft, the WCC General Secretary (now its Honorary President), sent the text of the ecumenical prayers for unity of Christians in faith and asked the Russian Orthodox Church to explain her

attitude to the idea of these prayers. Our Church sent an answer through the Department of External Church Relations; it said in part: "With sincere spiritual pleasure, we studied tentatively the text of prayers you sent and the call to prayerful meditation the week of prayer, set out by the 'Faith and Order' Commission of the World Council of Churches. The prayers to God and the subjects for meditation contained, point to the wealth of Christian spirit, spiritual wisdom and sincere piety of their compilers. In this respect we express our inner accord and unanimity with the general spiritual trend and pan-Christian spirit of these prayerful aspirations for Christian unity yearned after by all of us. We welcome the efforts of our Western brother Christians to intensify the acts of prayer in their search for unity in the true Church of Christ with a special order of service for the 'Week of Prayer for Christian Unity'. Sharing in your prayerful zeal for unity, we shall also intensify our humble prayers for 'the union of all' in accordance with the spirit and established liturgical practice of our Church" (*JMP*, No. 2, 1961, pp. 79-80).

The week of prayer for Christian unity has its own history. In the middle of the 18th century there arose in Europe and the USA the idea of holding special joint prayers; however, it did not spread far at that time.

In 1821 an Englishman, James Haldane Stewart, revived the thought of joint prayer, and published his "Hints for a General Union of Christians for Prayer for the Outpouring of the Holy Spirit". "Union for Prayer" formed by Christians of different Protestant denominations was a response to his views. On the initiative of Haldane Stewart since 1837, the first Monday of the year became the accepted day for joint prayer.

Gradually the idea of prayer for Christian unity spread and won more and more recognition. Other days for joint prayer came into being along with the first week in January.

In the 19th century, the Roman Catholic Church endeavoured a number

times to organize special prayers for Christian unity. Pope Pius X approved the holding of a week of prayer from January 18 to 25, 1909, and Pope Benedict XV ordered it held annually in all the Roman Catholic Church. Because there was a tendency of holding weeks of prayer for the union of all Christians in the Roman Catholic Church, it hindered Christians of other confessions from joining in. However, after 1930 prominent Roman Catholic theologians began to consider this question from the point of view of true union of Christians on the basis of fellowship, subject only to One Divine Truth and One Lord Jesus Christ" (*JMP*, No. 2, 1961, p. 78), this helped to make weeks of prayer a pan-Christian act.

The idea of joint prayer grew with the ecumenical movement. The preparatory conference on Faith and Order, invoked in 1920, in Geneva, supported the holding of a special week of prayer before Pentecost. In 1941, the time for holding ecumenical prayers was transferred to January.

At its session in February 1946 in Geneva, the Administrative Committee of the World Council of Churches, in the process of preparation, heard the memorandum on "Ecumenical Day of Prayer", and resolved that "The Week of Prayer for Christian Unity" be held from January 18 to 25 and that the common prayers of all Christians on earth be offered annually at this time of the year.

The "Faith and Order" Commission of the WCC annually organizes such prayer services and sends to all the member-Churches of the WCC special prayer texts and theological explanations to them. Such prayers were also sent to the Russian Orthodox Church. The Russian Orthodox Church began to participate directly in the joint prayers of Christians of different confessions only in 1961 when she was made a member of the WCC at its 3rd General Assembly in New Delhi (November 18-December 6).

In the message to the participants in the assembly, His Holiness Patriarch Aleksiy of Moscow and All Russia wrote: "The Russian Orthodox Church knows of the difficulties standing on

the path to the unity of Christians in the Church, but she thanks the Lord for the mercy granted to divided Christendom of realizing the sin of division and its duty to unite; she sees in the joint activities of the Churches and associations in the bosom of the World Council of Churches an effective manifestation of this realization of the need to seek ways and means for the reestablishment of the lost unity" (*JMP*, No. 1, 1962, p. 51).

The aspiration of all Christians to unite answers the Saviour's commandment (Jn. 17. 21). For the attainment of the longed-for unity, the followers of Christ have chosen the most effective means—prayer.

Ecumenical prayers for Christian unity have their order. The "Faith and Order" Commission of the WCC for the "Week of Prayer for Christian Unity" publishes special booklets, containing the order of service for the Week. Every year there are minor changes in the order of prayer, but basically the service does not change.

Divine service on every day of the Week begins with the prayer from the Psalm of David. This is followed by the prayer of the day (usually it is taken from the liturgical services of different Christian confessions) and Bible lessons, after which there is meditation on the pericopes read, a confession of faith, sermon, litany, an intercessional prayer, the Lord's Prayer, and the conclusion.

In 1981, the ecumenical prayer was held on January 26 in the Church of Sts. Peter and Paul the Apostles, in Lefortovo, Moscow.

Every year a special theme is chosen, this year it was "One Spirit—Many Gifts—One Body."

The following took part in the prayer:

On behalf of the Russian Orthodox Church—Bishop Iov of Zarsk, Deputy Head of the Department of External Church Relations; Archimandrite Georgiy Gryaznov and V. V. Ivanov, lecturers at the Moscow Theological Academy and Seminary; Deacon Aleksandr Kozha, a first-year student at the MTA;

on behalf of the Antiochene Orthodox Church—Archimandrite Niphon Saikali, Representative of the Patriarch

of Antioch to the Patriarch of Moscow, Dean of the Antiochene Metochion in Moscow;

on behalf of the Bulgarian Orthodox Church—Archimandrite Naum Shotlev, Representative of the Patriarch of Bulgaria to the Patriarch of Moscow, Dean of the Bulgarian Metochion in Moscow;

on behalf of the Roman Catholic Church—Father Stanislas Majeika, Rector of the Catholic Church of St. Louis in Moscow;

on behalf of the Apostolic Armenian Church—Archimandrite Tiran, Rector of the Armenian Church in Moscow;

on behalf of the All-Union Council of the Evangelical Christians-Baptists—V. G. Kulikov, Executive Secretary of the journal *Bratsky Vestnik*.

Present in the church were also staff members of the synodal departments, students of the Moscow theological schools, and members of the parish. The choir of the MTA students sang.

Bishop Iov of Zarsk led the ecumenical divine service. Before the beginning of the pan-Christian prayer he delivered an address.

"Let us pray, dear brothers and sisters," Bishop Iov concluded his address, "that the Lord send us abundant and manifold gifts from the one and same source—the Holy Spirit and help us to reestablish Christian unity in the One Body—the One, Holy, Catholic and Apostolic Church."

The order of the ecumenical prayer for 1981 was, in the main, traditional, but it also had its peculiarities.

For example, after the usual beginning, the Lord's Prayer was recited by all those present at the divine service. The choir sang the Lesser Doxology and then—the troparion and kontakion of Epiphany.

Brother V. G. Kulikov read Psalm 104, and Deacon Aleksandr Kozha read the Ectene of Peace, after which Archimandrite Niphon said: "The theme of the ecumenical prayer for this year, the prayer we are offering in this holy temple, "One Spirit—Many Gifts—One Body" is revealed to us in many texts of Holy Scripture in diverse forms and manifestations." Then he and all the participants in the divine service read texts from Holy Scripture and the

supplicatory prayer for unity of Christians.

Brother V. G. Kulikov delivered an address in which he said in part, that it was not the first time that they had gathered together, but each meeting generated joy as though it was happening for the first time.

"Today," he went on to say, "we have gathered again for joint prayer dedicated to unity, because the unity of Christians is the will of God, and division—a sin. We have One Lord and Saviour, one Holy Scripture. We have a common service to the Motherland and the cause of peace. In unity strength and the condition for successfully witnessing peace according to the words of Christ the Saviour: *They also may be one in us: that the world may believe...* (Jn. 17. 21). And we believe that the time will come when: *there shall be one fold, and one shepherd* (Jn. 10. 16)".

After this the choir sang the Pentecostal troparion and kontakion, and the participants in the service recited the Ectene of Fervent Supplication, the petitions of which express pan-Christian sorrow over division and the desire for unity in Christ the Saviour. Archimandrite Naum read Psalm 156. The choir sang the Great Doxology.

Then Archimandrite Georgiy addressed the congregation, saying:

"Dear brothers and sisters," he said, "We have just glorified the Lord in the words of an early Christian hymn: *Glory to God in the highest, and on earth peace, good will toward men*. From the first centuries of her existence the Church of Christ has always joined the glorification of the Lord with prayer for peace on earth and the establishment of good will among men."

"And today, when we are gathered here to pray to the Lord to draw near the yearned for pan-Christian unity, we are conscious that this unity and our prayers and efforts for it are inseparably linked with our prayers and efforts, aimed at the achievement of the unity of the whole of mankind, the establishment of a durable and just peace throughout the world, the creation of more perfect social, economic and international structures for all nations.

Every effort of ours, on the path to Christian unity, must be accompanied by peacemaking and the consolidation of peace, justice, brotherhood, cooperation and love among men, and among all nations and states in the world..."

Then the representatives of differ-

ent Churches bestowed their blessing upon the congregation.

At the end of the ecumenical prayer, the deacon chanted "Many Years" for "all present and worshipping, and for all Christians". The choir sang "Many Years" thrice.

Hierodeacon (now Hieromonk)
TIKHON Emelianov, MTA student

A Catholic Delegation from Spain on a Visit to the Soviet Union

A delegation from Spain—hierarchy and priests of the Roman Catholic Church—was in the Soviet Union from July 25 to August 7. It comprised Archbishop Miguel Roca Cabanellas of Valencia, Bishop Felipe Fernandez Garcia of Avila, Monsignor Sanmartin Ualde Pedro, Director of the Secretariat of the Episcopal Commission of Spain on Relations with Non-Catholic Confessions, and Monsignor Ortega Joachim Martin, Editor-in-Chief of the magazine *ecclesia*.

The guests visited Moscow, Kharkov, Leningrad, Pskov, and Kiev where they got acquainted with the religious life of these cities; they saw the Trinity-St. Sergiy Lavra and the Pskov-Pechersky Monastery of the Dormition, where they had brotherly meetings with the hierarchy and clerics of the Russian Orthodox Church.

In Moscow, the delegation was received by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and Archbishop Platon of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations.

On July 27, at the House of Friendship, there was a meeting of the members of the delegation with E. V. Ivanov, First Vice-Chairman of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries, and with representatives of the Moscow public. Archbishop Pitirim was among those attending the meeting.

On August 6, the delegation had an

audience with His Holiness Patriarch Pimen of Moscow and All Russia. Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, was present at the audience. He received the members of the delegation on the same day. Attending the reception were Archbishop Pitirim and Archbishop Platon. In the afternoon, Archbishop Pitirim gave a farewell reception in honour of the delegation. P. V. Makartsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, was present at the reception.

That same day, the guests departed for their homeland.

Upon their return to Madrid, the members of the delegation sent the following telegram to the Department of External Church Relations;

"Having returned to Spain, we express our deep appreciation for the many signs of attention accorded our delegation during its unforgettable sojourn among your gracious people. Mutually enriched by knowledge, we wish to develop our contacts on the path to unity under the blessing of the Blessed Virgin Mary, to the full unity of Sister Churches according to the fervent prayer of our Saviour. May the Lord preserve your people and your Holy Church in peace and prosperity.

With sincere cordial regards,

Spanish Church Delegation.

August 9, 1981.
Madrid, Spain

Dr. Albrecht Schönherr—Guest of the Russian Orthodox Church

Bishop Dr. Albrecht Schönherr was in our country as a guest of the Russian Orthodox Church from July 20 to 25. He has left the post of President of the Federation of Evangelical Churches in the GDR. He was accompanied by the Rev. Ingrid Schönherr, the Rev. Ingrid Grängel and the Rev. Peter Lebers.

On July 21, the Feast of the Appearance of the Icon of the Mother of God in Kazan, the guests attended the Divine Liturgy celebrated by His Holiness Patriarch Pimen of Moscow and All Russia, in the Patriarchal Cathedral of the Epiphany. After the divine service, Bishop Dr. Albrecht Schönherr and those accompanying him partook of the festal dinner in the chambers of His Holiness Patriarch Pimen. During the dinner, His Holiness Patriarch Pimen and Bishop Dr. Albrecht Schönherr exchanged greetings.

In the evening, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe, Head of the Department of External Church Relations, gave a dinner in honour of Bishop Dr. Albrecht Schönherr in his residence in Serebryany Bor. Among the

guests was A. S. Buevsky, Executive Secretary of the Department of External Church Relations.

On July 22, the guests went to the Trinity-St. Sergiy Lavra, where they visited the churches and the Moscow Theological Academy, Archimandrite Georgiy Gryaznov, senior helper to the assistant rector of the Moscow Theological Academy, attended to them and gave a dinner in their honour.

On July 23-24, Bishop Dr. Albrecht Schönherr and his party were in Leningrad. The guests visited churches, attended divine services and met representatives of the clergy there.

On July 25, in Moscow, Metropolitan Yuvenaliy of Krutitsy and Kolomna gave a reception in his chambers at the Novodevichy Convent in honour of Bishop Dr. Albrecht Schönherr. Present at the reception were Archbishop Pion of Sverdlovsk and Kurgan, Deputy Head of the Department of External Church Relations, and A. S. Buevsky, Executive Secretary of the DECR. Also present at the function was P. V. Markartsev, Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

European Christian Publicists' Meeting

Asserting peace and justice on earth is a task assigned to Christians by the Gospel. Christian journalism plays a great role in the solution of this problem. Political tension in the world today definitely influences the Churches as well. Christian publicists are able and should help attain the lessening of tension, through creating an atmosphere of confidence by their activities in the field of objective information. An important contribution to the cause of uniting mankind are ecumenical contacts of Churches living in a divided world and in different social systems.

Consideration of these problems was the focal point of discussion of the European Christian publicists. They discussed ecclesiastical, social and international problems, in accordance with the tasks of the Ecumenical Work-

shop for Information in Europe (EWIE), and the World Association for Christian Communication (WACC/Europe and WACC/Global).

The representatives of the World Council of Churches (WCC), the Conference of European Churches (CEC) and the Communication Committee of the Lutheran Minority Churches in Europe (KALME) took part in the meeting.

Sessions of the meeting, conducted on the invitation of Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, were held in Moscow as well as in Volokolamsk and Zagorsk, from September 28 to October 6, 1981.

This first and successful meeting has laid the foundation of cooperation which must be extended and strengthened.

Week in Iceland—the Country of Ice and Geysers

The Journal of the Moscow Patriarchate reported in issue No. 1, 1981, of the third meeting of the Inter-Orthodox Commission on preparation of dialogue with the Lutherans had taken place in September 1980, in Skálholt, Iceland. A delegation of the Russian Orthodox Church also took part in the work of the commission. It was the first visit of representatives of the Russian Orthodox Church to Iceland, which is called the country of ice and geysers. Together with delegates of other Orthodox Churches we toured the country. The tours were organized by our hosts to enable us to get to know the history and life of the Evangelical Lutheran Church of Iceland.

On one of the days free from sessions the participants in the meeting accompanied by the local Lutheran pastor, the Rev. Erikur Eiríksson, went to the Thingvallavatn Lake where the ancient parliament building of Iceland—Thingvellir—stands on the cliffy bank. Iceland became a republic back in 930, and the first parliament in Europe—the Althing—was formed and national laws enacted. It was here, not far from where the Oxara River flows into the lake and where the “Rock of Law” stands, that the history of Christianity in Iceland began. In the summer of 1000 at Thingvellir, the sessions of the Althing proceeded for several days. The matter under consideration was the Christianization of Iceland, whose people for the most part were still pagans and worshipped Odin—a god of the ancient Vikings. The Althing passed the bill to Christianize Iceland. Subsequently Christian missionaries preached at the sittings of the Althing and held divine services and processions to the “Rock of Law”. At the sittings of the Althing the election of bishops also took place; some of them, for instance, Samund Sigfusson the Wise (1065-1133), were educated in Paris and other European capitals and were noted for their erudition.

Skálholt (in Icelandic: “the house on the hill”), where the sessions of the Inter-Orthodox Commission were held, also has an interesting history going

back to the beginning of the Christianization of Iceland. In this small town, situated 60 kilometres to the north-east of Reykjavik, the first church was built soon after 1000; it became the cathedral church of the country. In 1056, the first bishop was elected in Iceland. For a long time Skálholt was the spiritual centre of Iceland. One of the most famous figures of the Reformation in Iceland, Brnjolfur Sveinsson, the Bishop of Skálholt from 1639 to 1674, gave much attention to church architecture. Under him in Skálholt a new cathedral church was built, which was the only edifice standing after the great earthquake in 1783. Later the episcopal seat was translated from Skálholt to Reykjavik whose bishop is the Head of the Evangelical Lutheran Church of Iceland today. The construction of a stone church, standing now in Skálholt, was started in 1956 on the eve of the 900th anniversary of the election of the first bishop in Iceland. The cathedral, built to the design of Architect Hordur Bjarnasson and consecrated in 1963 by Bishop Sigurbjörn Einarsson, was built on money advanced by all the Scandinavian countries. The Lutheran Centre is near the cathedral. Various ecclesiastical conferences are held there periodically.

On September 10, the members of the Inter-Orthodox Commission taking part in the Skálholt meeting, were visited by Bishop Sigurbjörn Einarsson of the Evangelical Lutheran Church of Iceland, who attended a divine service in the church and then told the guests about the history of Christianity in Iceland. Very symbolic is the fact that the dissemination of Christianity marked the beginning of Russo-Icelandic relations. Icelandic chronicles report that in 981 an Icelander, Torvald by name, who had been converted to Christianity, spent many years travelling. He visited the Holy Land, Constantinople and, finally, Russ. In Polotsk, Torvald founded a monastery and there he was buried. The Norwegian King Olaf Tryggvesson, who devoted five years of his reign (995-1000) to the dissemination of Christianity in Norway and neighbouring countries, pro-

moted to a large extent the conversion of the Icelanders to Christianity. The first priests in Iceland were German, English, and Irish, Skálholt became a bishopric in 1056. Isleifur Gissurarson was the first bishop in Iceland, under him a second bishopric was established in the north of the country, in the town of Hólar. In 1121, the first monastery was founded in Iceland, and subsequently seven small monasteries and two convents. The appearance of literature, at first in Latin, and then in Icelandic, is connected with the founding of these cloisters. Education in Iceland also begins with Christianity. Parish schools appeared in the 11th-12th centuries, but secular primary schools—only in the first half of the 18th century.

At present, members of the Evangelical Lutheran Church of Iceland constitute about 97 per cent of the population of the country. There are 287 parishes and 110 pastors on the island today. Since the middle of the 16th century the Church in Iceland has belonged to the state. The supreme power in ecclesio-administrative sphere belongs to the president of the country, but in liturgical and canonical questions, to the Head of the Church—the Bishop of Reykjavík—jointly with the Church Assembly. The bishop must resign on reaching the age of 65-70. In 1976, for the first time in the history of the country a woman was ordained a pastor, but “ordination of women” has not developed further. Apart from the bishopric there are two vicariates in Iceland, which are held by pastors who have the right of ordination. In case of absence of the bishop in the country or after his death, they have the right to consecrate a newly-elected successor. There are some Roman Catholics (about a thousand), Pentecostals, Seventh-Day Adventists and Free Lutherans in Iceland.

After the speech by Bishop Sigurbjörn Einarsson, the guests listened to local hymns which were sung by Torgerdur Ingolfssdóttir, a famous researcher into ancient Icelandic music. Despite the fact that in the 16th century the Reformation came to Iceland, Catholic prayers, in verse form, were orally transmitted up to the middle of

the 10th century, and this is reflected in the local hymns. The guests will remember for long the mournful, but very tender chants, reminiscent of the halcyon life, which the Icelandic people had lived up to the recent past on their harsh island, called “The Hermit of the Atlantic” in the Middle Ages.

During one of the intermissions between sessions, the guests, accompanied by Renate Viljalmsdóttir, a state member of the Lutheran Centre in Skálholt, went to see a typical sight in Iceland—the Stóri Geysir (Great Geysir), in the valley of the Háka River. Its name (*geysir*, in Icelandic, is “furious”) became common throughout the world for the intermittent springs that jet heated water and steam. There are more than a hundred volcanoes in Iceland, twenty eight of them are active. The biggest volcanic region, extending over 3,500,000 sq. km., is called Ödlandahraun—“The Lava of Evil Deeds”. Hekla is the most active volcano of the country. For many centuries Hekla was considered the chaos on the threshold of Hell. In 1947-1948 this volcano erupted for several months, the latest eruption occurred in 1970. Another volcano, Laki, also caused much destruction in Iceland, its eruption began on July 28, 1783. In Kirkjubaijarkleitur, an ancient estate in the south of Iceland, a divine service was being held on that day in the parish church—a low, tumble-down building of stone and turf. In the history of Iceland this service is called “The Fiery Mass”. For forty days the lava poured down consuming every living thing in the vicinity. By the end of the following year, approximately 10,000 died from hunger and illness because of the eruption.

On our return to Reykjavík, we visited the Institute of Icelandic Manuscripts, founded in 1964, where Stefán Karlsson, the chief expert, told us about the history of this unique collection of manuscripts—the only material monument of the ancient Icelandic culture. There are manuscripts of the 12th-14th centuries—sagas and religious books in wooden bindings, written on calfskin. Up to 1971 most of the ancient Icelandic manuscripts were not in Iceland. In the 17th century, which was the hardest period for Iceland, a

at number of ancient parchments
re lost, and those that remained
re urgently taken to Denmark, Swe-
n, England, Germany, the Nether-
nds and Norway. In April 1971, when
Danish delegation, headed by the Mi-
ter for Foreign Affairs, P. Hartling,
ited Iceland, the greater part of the
cient Icelandic manuscripts in Co-
nhagen was returned. For Icelanders
s meant a great deal for they could
ve access to the monuments of their
cient literature.

Doctor S. Karlsson pointed out with
isfaction, that in 1970 the institute
ceived a new building. Ancient Ice-
ndic literary monuments are edited
d published there; moreover the re-
rning of manuscripts still continues;
most every week the institute gets
rcels from different countries with
o or three manuscripts.

Unforgettable was a trip made by the
embers of the Russian Orthodox
urch delegation to the north of the
untry, organized by the Rev. Bernar-
ar Gudmundsson, Head of the Foreign
epartment of the Evangelical Luthe-
n Church of Iceland, and Dr. Daniel
artensen, an executive of the Luthe-
n World Federation. In Akureyri, the
cond city in Iceland, the members of
e delegation were received by Vicar
ishop Petur Sigureirsson, and later
ith the help of Deacon Jon Baldvin-
on we visited the small town of Mun-
atverá (Icelandic: the monastery near
e Eyjaíjardhará River). Not far from
ere is the farm, where in 1484, John
arason was born, a famous Catholic
ishop, who fought against the Danish
vasion of Iceland. In 1954, a monu-
ent was set up to Bishop John Ara-
on.

Accompanied by a staff member of
e mission, Helga Hrobjartsson, we
ew to Seidarkroukyur—a coastal
own, not far from Hólar—the ancient
cclesiastical centre of Northern Ice-
and. After Skálaholt, Hólar was the
econd bishopric from 1116 to 1800.
n Hólar we were received by the local
astor, the Rev. August Sigurdsson,
who told the delegation about the his-
ory of the place. In the middle of the
6th century, after the Reformation
ad been established in Skálaholt in
outhern Iceland, Hólar remained the

stronghold of the Catholics, who did not
want to obey the will of a Danish king.
For this reason the resistance to
Church reform, headed by the Catholic
Bishop John Arason, became a nation-
al-liberation struggle. But the Danes
secretly penetrated into Hólar and took
Bishop John Arason by force to Skála-
holt, where he was executed on No-
vember 7, 1550. A memorial stone with
an inscription recounting the tragic
event stands on the spot where he was
executed. In the spring of 1551, the
companions-in-arms of the executed
bishop came to Skálaholt and in mourn-
ful silence took the remains of John
Arason back to Hólar. Since the Refor-
mation was looked upon in Iceland as
a new form of foreign oppression, the
Catholic bishop of the country John
Arason, who resisted the Reformation
by force of arms, became a national
hero. In 1950, for the 400th anniversary
of John Arason's death a bell-tower
was erected by the church in Hólar,
it harmonizes well with the land-
scape of the town. Bishop John Arason
is famous also as the initiator of
Icelandic book-printing: he personally
brought a printing-press from Sweden
in 1530. Under him, in 1540, the first
books in Icelandic were printed.

Bishop Gudbrandur Thorlaksson of
Hólar, who is buried beside Bishop
John Arason in the church, published
in 1584 a complete translation of the
Bible in Icelandic. There, in the church,
one of the copies of this edition is
kept; of the 500 copies published only
ten have survived. Eucharistic vessels
and a font of the 13th century and an
altar triptych of the 15th century, are
carefully preserved in the church.

The short time left before the deleg-
ates' departure from Iceland was de-
voted to the sights of Reykjavik. For a
long time Reykjavik was a small set-
tlement. At the end of 18th century only
150 people lived there. In 1786, Rey-
kjavik was granted municipal rights.
In 1944, after the final separation of
Iceland from Denmark, Reykjavik be-
came the capital of the new state. In
1847, a theological seminary was open-
ed in Reykjavik which became a faculty
of the university founded in 1911. At
present there are approximately 60 stu-
dents studying at the theological fa-

culty. The centre of Reykjavik is the Austurvalur (East) Square, where stand the Althing (parliament) and the cathedral, in which on September 7, 1980, the Orthodox Divine Liturgy was celebrated for the first time in Iceland.

The new cathedral church, with its spire rising high into the sky, is the national pride of the Icelanders. The construction of the cathedral began in the middle of the 1960s and is now approaching completion. In the square before the cathedral there is a monument to Leif Eiriksson, who discovered America approximately 500 years before Columbus did. One of the reasons, that made L. Eiriksson set sail in a small boat on the distant voyage, was missionary work. He wanted to convert the Icelandic settlers in Greenland to Christianity. Taking some priests, he set sail for Greenland, but his ship went further south and they disembarked on a shore of the American conti-

nent. He named the country he had discovered, Wineland. This took place 1000, after Christianity was established in Iceland. The monument and the new cathedral form a single architectural ensemble; it was made by the sculptor Sterling Kalder, in 1930. The inscription on the pedestal reads: "Leif Eiriksson, a son of Iceland, the discoverer of Wineland. The USA to the people of Iceland for the 1000th anniversary of the Althing (1930)".

With warm gratitude to the hospitable hosts, we left this remarkable island, which is gripped by the icy winds of the Arctic and warmed by the mild breath of the Gulf Stream. In the year the members of the Inter-Orthodox commission will gather again to hold the first pan-Orthodox-Lutheran meeting.

Archimandrite AVGUSTIN
Docent of the LTI

CHRONICLE

The Programme to Combat Racism of the World Council of Churches held its meeting in Salisbury, Zimbabwe, from July 13 to 24. The meeting was chaired by its moderator, Anneth Hostchins-Felder, and the new director, Dr. Anwar Barkat.

A report on the liberation struggle of the people of Zimbabwe and on the construction of a new life in the country was delivered by the Minister of Tourism and Information of Zimbabwe, Dr. Nathan Shamuyarira.

The participants in the meeting heard and discussed a number of reports on the position of the national minorities and the indigenous population in a number of countries, and adopted respective recommendations and proposals to be submitted to the WCC Executive Committee.

The commission expressed its concern over the brutal intensification by the Reagan Administration in the United States of its discriminatory policy towards the Indians and non-white immigrants in that country, and open support by the United States of the SAR apartheid policy and of the antinational regimes in a number of Latin American countries.

On July 18, President Canaan Banana of the Republic of Zimbabwe, gave a reception in honour of the participants in the meeting. During the reception the President and the moderator of the commission exchanged speeches.

Archpriest Gennadiy Yablonsky, editor of the journal *Stimme der Orthodoxie*, took part in the work of the commission on behalf of the Russian Orthodox Church.



ST. INNOKENTIY, METROPOLITAN OF MOSCOW

The Final Years of His Life

The Apostle of Alaska, the Far East and Siberia, Metropolitan Innokentiy of Moscow and Kolomna, who was canonized on October 6, 1977 (see *The Journal of the Moscow Patriarchate*, 1977, No. 12, p. 3), was known as an outstanding hierarch and missionary, a fine theologian, ethnographer and philologist of the past century.

St. Innokentiy preached the Good News of the Christian Faith *unto the ends of the earth* (Acts 13. 47): to the Aleutian Islands and Alaska, to the distant settlements of Kamchatka Peninsula, to Yakutia and the Far East.

While still a priest (he was ordained in Irkutsk in 1821), he was successfully engaged in scholarly endeavours: he wrote a number of works on ethnography, compiled an Aleutian primer, *Grammar of the Aleut-Fox Island dialect*, and translated the *Catechism* and the Gospel According to St. Matthew into Aleut.

In 1833, St. Innokentiy wrote one of the finest works on Orthodox mission: *The Way to the Kingdom of Heaven* (published in *The Journal of the Moscow Patriarchate*, 1975, No. 3, pp. 63-80; No. 4, pp. 65-80; No. 7, p. 80).

"The Kingdom of Heaven," teaches St. Innokentiy, "is a state of bliss of the righteous people, inexplicable in human language. It is life with the Angels, the righteous and the saints, it is the vision of the Face of God, it is pure rejoicing joy, it is eternal reign with Christ."

The last years of St. Innokentiy, who had ascended the Throne of the Moscow Metropolitanate (1868) as a 70-year-old starets, were filled with just as much zealous toil as his young years. In 1869 he compiled a new Rule for the Orthodox Missionary Society, which

was endorsed in the same year. Having taken charge of the missionary society as its chairman, St. Innokentiy did all in his power to further its development. With his blessing the Translation Commission for the translation of liturgical and sacred books into the languages of Russia's ethnic groups was established in 1876 in Kazan. The eminent scholars G. S. Savlukov, N. I. Ilminsky, N. I. Zolotnitsky, V. V. Mirovtortsev and others took part in the commission's work.

During St. Innokentiy's lifetime the Translation Commission translated and published within a three-year span (1876-1879) 30 different liturgical and sacred books into a number of languages—Tatar, Altai, Ostyak, Samoyed, Chuvash, etc.

"God has deemed it meet," said St. Innokentiy, "that here, too, in the centre of Russia, I, in advanced age, should not remain alien to missionary work, to which my entire life since early youth has, by the will of Divine Providence, been dedicated in the distant hinterlands of the country" (S. N. Arkhangelov. *Our Foreign Missions*. St. Petersburg, 1889, p. 75).

Many of St. Innokentiy's contemporaries, who knew him well, remembered him as an outstanding spirit-bearing pastor; as a straightforward, honest, sincere, well-wishing, industrious and patient man, always ready to toil and to endure deprivation; exacting towards himself and generous towards others.

In his oration delivered at the funeral service for St. Innokentiy in the Moscow Cathedral Monastery of the Miracle of St. Michael the Archangel in Chonae on April 5, 1879, Archbishop Amvrosiy said the following about the departed Primate:

"He won the love not only of the clergy, but also of his flock, by his kindness, accessibility and simplicity in his dealings with people...

"The lovable image of him is so profoundly impressed on our minds that in remembering him we involuntarily picture him as none other than a father who meets all of us as children, with love, warmth and tenderness."

The following excerpts from the reminiscences of A. D. Sverbeyev (1835-1917) *, who knew St. Innokentiy intimately during the last years of his life, not only confirm these words but are an involuntary witness of Metropolitan Innokentiy's sanctity—a profound and sincere witness.

December 23. Friday

[Written in Moscow in 1877]

"...I spent the evening with Metropolitan Innokentiy. The Vladyka was particularly gracious and talkative. It was more than a consolation to see him; rarely have I felt so unfettered... the Vladyka won my sympathy with his unaffected simplicity and gay, youthful laughter. Indeed, in his old age—he had turned 80 recently—he is so young in spirit, he is so sincerely concerned for all the needy, he is so far removed from all secular, unnatural and trite customs and uniquely intelligent as well, that it is impossible not to take a liking to him. Being with him you feel as though you have been whisked away into another world... He is pure of heart... It is not for nothing that he brought so much of the Light of Christ during his missionary work. Today we spoke about war and then proceeded to his activity of setting up schools, homes, and so forth. During our conversation about a primer for children, on the compilation of which he had been involved for three years, the secretary was announced and I left. It should also be noted that in response to my inquiry as to the number of poor people who turn to him every year he said that the figure was as many as 300 weekly and that he receives them alternately—men one week, women the next.

* Central State Archives of Literature and Art (CSALA). All citations from the Sverbeyevs' Fund, No. 472.



St. Innokentiy, Metropolitan of Moscow
(Portrait in the Church Archaeological Museum of the Moscow Theological Academy)

December 31, 1878. Sunday evening
Moscow

"...I was glad to attend, like last year the All-Night Vigil at the Podvorye of the Holy Trinity and receive the blessing of the Vladyka Metropolitan, who blessed me with the large cross upon my new service and wished me every success, health and well-being. I believe in his blessing and his prayers and recall today with gratitude how he blessed me and consoled me with his words on this very day a year ago. I was glad to find him fresh, robust and just as healthy as in previous years without signs of his recent illness. After the All-Night Vigil he, my sister Sonia and I sat for over an hour in his study and had a lively conversation. You feel so calm and at ease when you spend a little time with him; the grace inherent in him seems to enter

soul as well; you seem to grow
 in heart and spirit, and the
 of every-day cares and concerns
 from your tired shoulders. No one
 exerted such a beneficial influence
 me; and yet not a single word of
 portation or spiritual consolation
 passed the Vladyka's lips; evident-
 the listener's soul receives an imprint
 the fine, simple and Christian life
 the spiritual shepherd, "one heart
 asks to another". I derive much
 conation from each encounter with him
 I preserve it as a treasure for
 of dejection and struggle. It is
 that I find it a source of consola-
 to recall that I often drew close to
 a man and was sought out by his
 ntion... I give thanks to the Lord
 I am ending the old year with the
 feelings of gratitude with which
 began it, with the blessing of the
 the archpastor, by whose prayers the
 lying before me will be blessed...

ch 30, evening. Holy Saturday eve
 Samara

am writing these lines an hour be-
 Matins, for which I am getting
 y to go to the cathedral. I have re-
 ed very bad news from my sisters
 at Metropolitan Innokentiy. He has
 e down with dropsy and does not
 e his bedroom. Holy Unction has
 administered to him... I am find-
 it difficult to prepare myself for
 passing: for ten years he was a
 father and archpastor to me, I in-
 bly came away from him jubilant
 consoled, while he never wasted
 is on consolation or on the com-
 place, or on moralizing so peculiar
 many bishops. His bright mind, his
 stian feelings themselves penetra-
 your soul and brought it whatever
 eeded—strength, vitality, consola-
 His example of simple, yet great,
 humble submission to the will of
 buttressed his words, and the fine
 ng to which I owe my closeness to
 will never die in me. I have occa-
 ally met people in my lifetime whose
 presence was a source of con-
 nation to me, but no one has brought
 calm to my soul as the Vladyka.
 ways left him spiritually rejuvene-

nated, reconciled with myself. I myself
 know that I do not deserve his love,
 except for the fact that I had experi-
 enced much sorrow in my time and that
 the Vladyka was close to all with a
 grief-stricken heart. I cannot get him
 out of my mind, I want to see him...

Holy Saturday. March 31, 1879. Samara

The Vladyka of Moscow passed away
 tonight. Before he died he bade fare-
 well to all my relatives and, calling me
 to mind, blessed me himself before his
 demise. My sister sent me a telegram to
 that effect. No matter how expected
 his death was for me, who saw him
 so gravely ill as early as November,
 the loss is too great to accept calmly...
 One's memory of him is so pure and
 vivid that one can only rejoice... He
 preserved clarity of mind and inner
 warmth until the very last, and his
 work: *The Way to the Kingdom of*
Heaven, a signed copy of which he
 presented to me 10 years ago, attests
 to his moral loftiness. It is not for noth-
 ing that this book became a favourite
 reading of the people and the pagans
 enlightened by him through Holy
 Baptism. May he rest in peace, and
 may the peace and Christian love, which
 he showed us by his example and which
 he taught us in word and in deed, live
 amidst us. My recollections of him will
 always be the brightest in my life. No
 clergyman was so dear to me, no one's
 words ever brought such peace and
 consolation to my soul... The mercy
 of the Lord in him meant a great deal
 to me, and the fact that in his last
 hours he remembered and blessed me
 is also a great source of consolation to
 me. I believe so firmly in the strength
 of his blessing and prayer. I am writ-
 ing these lines before Paschal Matins.
 May Christ rise in our hearts, and
 may His love never die within us. May
 the memory and example of the depart-
 ed Vladyka teach us, and me in parti-
 cular, to bring peace, consolation and
 love to the mournful soul of our near
 and dear ones. I bless his memory, and
 deeply mourn his death, but thank the
 Lord, Who has bestowed upon me so
 much consolation and joy through him...

LITURGICAL PRACTICE

DIVINE LITURGY

The Order Preceding the Liturgy of the Presanctified Gifts The Typika

By its prayers and hymns the Typika reflects, so to say, the Liturgy. In the history of liturgiology there are other terms defining the essence of this order of service.

In early hermitic practice this office was considered the office of self-communication. It is expounded, for instance, in the Sinaitic Horologion, No. 863. It was used by the hermits of the Lavra of St. Sabas the Sanctified. "The most zealous among them, in imitation of their great teachers, such as St. Euthemius the Great, St. Sabas the Sanctified, and others, retreated for a time (from Epiphany to Holy Easter) from the Lavra to the desert and there devoted themselves to acts of grace in solitude. But in order not to be left without Holy Communion for long, they were permitted to take with them the Presanctified Gifts from the monastery... At a definite hour (when Liturgy was being celebrated in the monastery) these monk hermits read the Order for Communion according to the Sinaitic Horologion (No. 863) i. e. the Typika, and then communicated themselves."¹

In old Slavonic literary monuments one comes across the Greek word "proliturgy" (instead of Liturgy, i. e. the image of Liturgy denoting the Typika). "Thus, according to the Rule of Alexios* on April 23 (the Feast of the Great Martyr St. George), the Liturgy was usually celebrated in the 'church of the saint'." "If it falls on a Sunday," the Rule says, "the Liturgy is celebrated in churches while the proliturgy, i. e. the Typika, is held in chapels instead of the Liturgy."²

The office of the Typika was sometimes read for receiving the Antidoron. "After its [Liturgy] conclusion," it says in the *Hypotiposis*,** "the gong (*bilo*) is struck three times, then all the brethren gather together and after singing the Typika and receiving the blessing (here the Antidoron), go to the refectory."³

According to the Rule of Evergetes Monastery in Constantinople the Typika were then conducted for receiving the Antidoron.

In the church the Typika, as a special service according to the same Rule of Evergetes Monastery, were conducted at the Ninth Hour only when, for some reason, there was no Liturgy. The order of Typika in the given instance took the place, so to say, of the Liturgy. For this reason the Typika got included in the monastic cycle of Lenten services and was held between the Ninth Hour and the Liturgy of the Presanctified Gifts.

After the final prayer of the Ninth Hour "Lord Jesus Christ, our God..." (see *JM*, No. 10, 1981) the veil of the Holy Doors was withdrawn and the choir sings in Tone 8 a part in the Lenten chant, the *Beatitudes* (Mt. 5. 3-12).

"In Thy Kingdom remember us, O Lord when Thou comest in Thy Kingdom."

"Blessed are the poor in spirit; for theirs is the Kingdom of Heaven."

During Holy Quadragesima, the refrain for each *Beatitude* is: "Remember us, O Lord when Thou comest in Thy Kingdom."

"Blessed are they that mourn: for they shall be comforted."

"Blessed are the meek: for they shall inherit the earth."

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

"Blessed are the merciful: for they shall obtain mercy."

"Blessed are the pure in heart: for they shall see God."

"Blessed are the peacemakers: for they shall be called the children of God."

"Blessed are they which are persecuted for righteousness sake: for theirs is the Kingdom of Heaven."

* The Studite Rule edited by Patriarch Alexios of Constantinople (11th century).

** *Hypotiposis*—an early redaction of the disciplinary section of the Rule of St. Sabas the Sanctified.

*** Outside of Lent, the Typika begins with Psalms 103 and 146, followed by the troparion "Only-Begotten Son", after which the *Beatitudes* are read or sung.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in Heaven."

Glory be to the Father, and to the Son, and to the Holy Spirit. Remember us, O Lord, when Thou comest in Thy Kingdom."

Both now, and for ever and world without end."

Then the choir sings antiphonally three times:

Remember us, O Lord, when Thou comest in Thy Kingdom."

After each antiphon, all make a bow.

Prof. N. D. Uspensky believes that in liturgical practice the *Beatitudes*, as an element of the service, originated in Palestine.⁵ Because the number of the *Beatitudes* in the Typika is another Greek term for this office: *makarismoi*, i. e. blessed.

In his commentaries on the *Beatitudes*, the blessed Simeon of Thessalonica (14th century) says: "The Saviour's *Beatitudes* represent Him to us as the One Blessed, Who, for our sakes, came truly poor; Who showed us His meek and humble heart; the One Righteous, Who earned and thirsted after Truth and fulfilled it; Merciful and Generous, One with a Pure heart, Holy and Undeiled; Peacemaker, Prince of Peace and King of the World. Son of God by nature, persecuted verily for righteousness' sake, innocent yet reviled; Who suffered for us to the glory of His Father and for our salvation, possessing ineffable joy and gladness."

"Furthermore, these *Beatitudes* show that the imitators of the Saviour have been blessed by Him... Thus, the *Beatitudes* are read as a teaching of the Saviour and the Gospel, instead of passages from the Apostle and the Divine Gospel."⁶

The prayer, "Remember us, O Lord...", reminds us of the *ektenia* in Book VIII of the Apostolic Constitutions and similar *ektenia* in the Liturgy of St. James: "Save, have mercy..."⁷

The *Beatitudes* are followed in the Typika by the Trisagion:⁸

"The Heavenly Choir doth hymn Thee and with cry: Holy, Holy, Holy, Lord of Sabaoth, Heaven and Earth are full of Thy Glory!"

Verse: "Come unto Him and be enlightened, and your faces shall not be ashamed".

"The Heavenly Choir doth hymn Thee and with cry: Holy, Holy, Holy, Lord of Sabaoth, Heaven and Earth are full of Thy glory!"

"Glory be to the Father, and to the Son, and to the Holy Spirit.

"The Choir of Holy Angels and Archangels with all the Powers of Heaven, sing Thy praises and do cry: Holy, Holy, Holy, Lord of Sabaoth, Heaven and Earth are full of Thy glory.

"Both now and for ever and world without end." Amen.

The Creed: *

1. I believe in one God the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible.

2. And in one Lord Jesus Christ, the Only-Begotten Son of God, begotten of His Father before all worlds, Light of Light, Very God of Very God, begotten not made, being of one substance with the Father, by Whom all things were made.

3. Who for us men, and for our salvation, came down from Heaven and was incarnate of the Holy Spirit and the Virgin Mary, and was made man.

4. And was crucified also for us under Pontius Pilate: He suffered and was buried.

5. And the third day He rose again according to the Scripture.

6. And ascended into Heaven, and sitteth on the right hand of the Father.

7. And He shall come again with glory to judge the quick and the dead, Whose Kingdom shall have no end.

8. And in the Holy Spirit, the Lord, the Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets.

9. And in One, Holy, Catholic and Apostolic Church.

10. I acknowledge one Baptism for the remission of sins.

11. And I look for the resurrection of the dead.

12. And the life of the world to come. Amen.

Then comes the prayer: "Loose, remit, pardon, O God, our transgressions, voluntary and involuntary; whether of word or of deed; whether of knowledge or of ignorance; whether of the day or of the night; whether of the mind, or of the intention: forgive us all, for Thou art Good and lovest Mankind".

This is followed by the Lord's Prayer: "Our Father Who art in Heaven, hallowed be Thy

* The Creed is a brief exposition of the fundamentals of the Faith formulated at the Ecumenical Councils. It consists of 12 Articles. Each contains a fundamental doctrinal truth which every Christian should know.

Contrary to the Liturgicon, which contains the immutable prayers said by the priest and the deacon, the Horologion contains prayers which are used by the reader or sung by the choir.

The Horologion of the new edition opens with the Midnight Office—for weekdays, Saturdays and Sundays (pp. 3-37). Then follow the order of Matins (pp. 38-72), the First, the Third and the Sixth Hours (pp. 73-109), the Typika (pp. 110-127), the Office of the Panagia with the blessing of the meal and grace before and after meals (pp. 128-134), and the Ninth Hour (pp. 135-146). Then follow the order of Vespers (pp. 147-167), prayers after supper (pp. 168-169), the Great Compline (pp. 170-222) and the Small Compline (pp. 223-228). This is followed by what are called dismissal troparia¹: Sunday troparia of eight tones with the corresponding Theotokia and Hypakoes² (pp. 240-248), the dismissal Theotokia sung during the year (pp. 249-271) and the dismissal troparia for weekdays (pp. 272-275). Then follows the order of the general moleben (pp. 276-296), Sunday troparia sung with the refrain from Psalm 119: *Blessed art thou, O Lord, teach me thy statutes* (pp. 297,

298), troparia sung on Saturdays with same refrain (pp. 299-302).

The prayers in the present edition are a reprint of the 1961 edition of the Horologion (see *JMP* No. 12, 1963, p. 70), but in some places the opening and other repeated prayers are omitted, instead references are given, indicating the pages where these prayers are given in full. The space gained by this by the omission of the foreword, made it possible to add the 17th Kathisma (pp. 239), troparia sung during molebens (pp. 323), molebens of supplication for special occasions (pp. 324-333) and instructions on how an Orthodox Christian should behave in the House of God (pp. 334-351). The addenda are printed in Church Slavonic but in modern Russian script (except for the 17th Kathisma). The instructions are given in modern Russian; they also include brief explanations about the Night Vigil and Divine Liturgy.

V. NIKITIN

¹ Dismissal troparia—troparia sung before dismissals.

² Hypakoe—canticles sung on Sundays and feast days instead of the kathisma.

CALENDAR OF THE GEORGIAN ORTHODOX CHURCH FOR 1981

The Russian edition of *The Journal of the Moscow Patriarchate* for September 1981 publishes under this heading V. Nikitin's review on the Georgian Autocephalous Orthodox Church calendar.

The calendar is in a book form with many black-and-white and colour illustrations. It opens with the New Year Message of the Primate of the Georgian Orthodox Church, His Holiness and Beatitude Catholicos-Patriarch Iliya II. Then follow facts about the administration of the Georgian Church; first of all about the Holy Synod which includes all the diocesan

hierarchs and is chaired by the Catholicos-Patriarch of All Georgia.

The calendar's menologion includes, apart from the feasts given, information about the Twelve Great Feasts and other feasts with their corresponding troparia and kontakia; well as information about both the ecumenical saints (those who are revered in all the Orthodox Local Churches) and the saints of the Georgian Church.

The translations from Greek into contemporary Georgian of the Gospel According to St. John and the Acts of the Apostles are given in the calendar.





Archbishop Leontiy of Simferopol and the Crimea together with Metropolitan Basilios Samaha, Archimandrite Niphon Saikali (Antiochene Orthodox Church) and Bishop Valentin of Zvenigorod by the Church of St. Aleksandr Nevsky in Yalta, January 21, 1981



Archbishop Leontiy of Simferopol and the Crimea, Administrator a. i. of the Dnepropetrovsk Diocese, after Divine Liturgy, on the second day of Christmas 1981, at the entrance to the village church in Kulebovka, Dnepropetrovsk

PUBLICATION
OF THE MOSCOW
PATRIARCHATE